



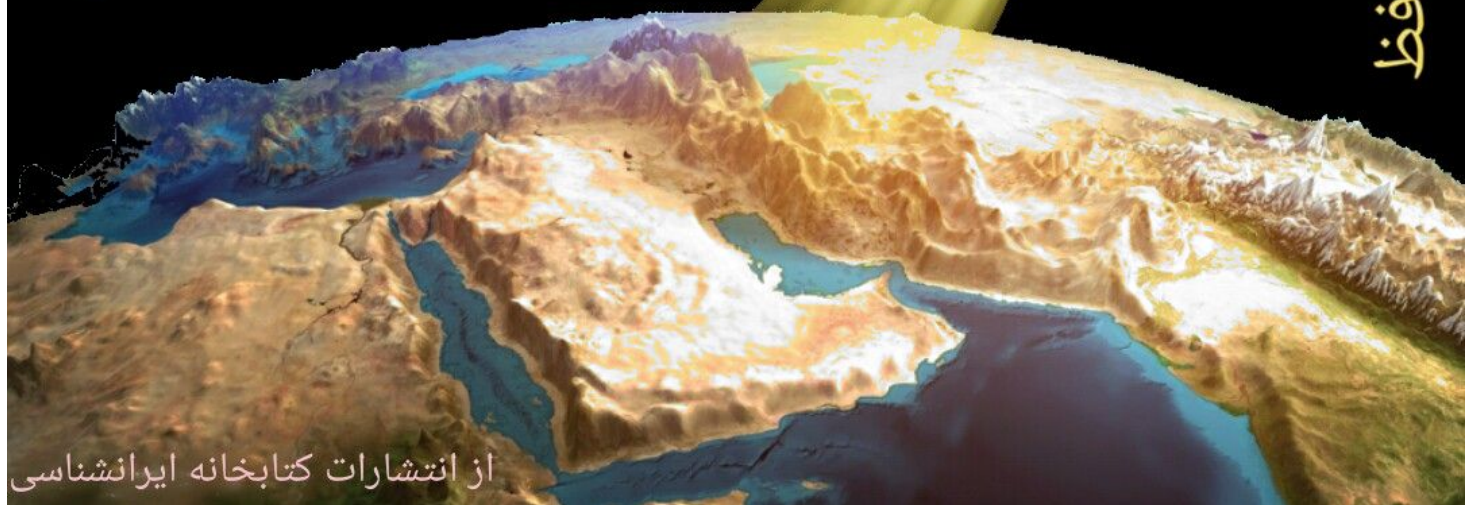
یادی از یک زبان  
گمنام و در حال  
انقراض ایرانی

# زبان کومزاری

تدوین: علیرضا غفاری حافظ

معرفی، دستور زبان، نمونه لغات

از انتشارات کتابخانه ایرانشناسی



# کمزاری

از ویکی‌پدیا، دانشنامهٔ آزاد

**گویش کمزاری** یا **گویش کومزاری** یا **گویش لازکی** یکی از گویش‌های زبان لری است.<sup>[۳][۲]</sup> گستردگی این گویش در دو سوی تنگهٔ هرمز

است.<sup>[۳]</sup> ویژگی‌ها و واژگان مشترکی نیز میان این گویش و زبان فارسی وجود دارد.<sup>[۳]</sup>

## محتویات

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## جغرافیا

به‌طورکلی، جغرافیای گویش‌وران کمزاری (کومزاری) در دو سوی تنگه هرمز است.<sup>[۳]</sup> بخشی از گویش‌وارن کمزاری در جنوب ایران و

بخشی در شمال کشور عمان ساکن هستند.<sup>[۳]</sup> کمزاری همچنین در روستای کمزار، شهر خصب و دبا در شبه‌جزیرهٔ مسندم در عمان و

امارات متحدهٔ عربی نیز صحبت می‌شود.<sup>[۱]</sup> در لازک این زبان هنوز شکل اصلی خود را حفظ کرده، ولی در کمزار، خصب و دبا به‌دلیل گستردگی استفاده از زبان عربی در اداره‌ها، مدرسه‌ها و رادیو

و تلویزیون، در کمزاری تعداد زیادی واژهٔ عربی وارد شده‌است.

## وابستگی زبانی

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<div><div><div><span></span></div></div><div><div><span></span></div></div></div> <div>تبار: زبان‌های هندوایرانی</div>	
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*دانشنامهٔ ایرانیکا* و اِتنولوگ، گویش کُمزاری را گویشی از زبان لری معرفی می‌کنند.<sup>[۲][۳]</sup> مالچانوا، زبان‌شناس روس، عقیده دارد که کُمزاری یکی از لهجه‌های اُچمی است.<sup>[۴]</sup> با این حال، کُمزاری

شباهت‌های زیادی نیز با گویش مینابی دارد. از دیگر ویژگی‌های کُمزاری این است که برای گویش‌وران لری قابل فهم می‌باشد.<sup>[۴]</sup>

در گسترهٔ پراکندگی کُمزاری در عمان، عربی زبان رسمی است. ارتباط مستمر لره‌های کُمزاری با عرب‌ها در عمان، پیدایش مجموعه‌ای (بیش از ۳۰٪) از واژه‌های عربی در واژگان کُمزاری و نیز پدیدهٔ

تداخل آوایی (بیشکار از واژهٔ کهن‌ترِ «بیشکار»، «حین» از واژهٔ کهن‌ترِ «آهن»، و غیره) در آواهای آن را سبب شد. در نحو کُمزاری، همانندی‌هایی با زبان عربی دیده می‌شود که احتمالاً به‌سبب رشد

همگرایی این زبان‌هاست؛ مانند ساختارهایی با معنی «داشتن» با حرف اضافهٔ حالتِ بایی: وای مه («با من»، «من دارم»)، مقایسه کنید با: عربی مَعَهُ (با او)، و نیز در ترکیب صفت و موصوف که

در زبان عربی، صفت از لحاظ شمار و معرفه یا نکره بودن با اسم مطابقت می‌کند.<sup>[۵]</sup>

## نمونه‌هایی از زبان کُمزاری

عناصر زبان فارسی در لازکی به‌فراوانی یافت می‌شوند، ولی بعضی اندکی تغییرشکل داده‌اند؛ مانند: خانه = خانوغو،

مرد = مردوکو

چند جملهٔ کوتاه به زبان لازکی:

- پ گِییا تای؟ = از کجا می‌آیید؟
- کییا تو خوری؟ = چه می‌خورید؟
- بپ تو گِییا هه؟ = پدرت کجاست؟
- مَ توخاووم = من می‌خواهم.
- مَ توگوم = من می‌گویم.
- مَ توخوروم = من می‌خورم.

## دستور زبان

کُمزاری بسیاری از خواص زبان‌های کهن ایران را تاکنون محفوظ داشته‌است؛ مانند صرف نام‌ها در حالت‌های هفت‌گانه و به‌کاربردن پیشوندهای متعدد برای فعل‌ها.

- ضمیرهای شخصی:

جمع	مفرد	
ma:hem ماهِم	mæɪ æm می آم	اول شخص
fuma:ə شومائِه	tovi: تُوی	دوم شخص
jehen یِهِن	ji:he ییِهه	سوم شخص

در گفتگوهای روزمره معمولاً «م̌» *mæɪ æm*، «تو» *tovi:* و «ی» *je* (برای من، تو، او) به‌کار می‌رود.

## پانویس

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<p><b>سگوند</b> پیامنی • خداوردی • زینل • فقیر • قلی • عالیخانی • علی دوست • مختوا • محمد • سگوند خورده • حاجی‌کلی • حاجی‌مشه • شاه عینل • پنبه خور • مهدی‌خانی • رومیانی • عین‌الوند • کولی‌وند • فهلوان • ماکیانی • شریف • نوکره مران • مال امیر • دلی • کرد • سلاحورزی • چمال • چکمه‌سی • ساکی • رشتو</p>	<p><b>باجلوند</b></p>
<p>دیرکوند • جودکی</p>	<p><b>بالاگریوه</b></p>
<p><b>دیرکوند</b> بهاروند • بیدلا • خورشیدوند • شوره‌ای • حدروند • حیدروند • کومنه • قلادوند • میر</p>	
<p>سپهوند • اصل مرز • دره چی • کدخدا علی‌پناه • میرحیاتی • زارع‌لی • کدخدا محمدجعفر • کدخدا الله • کدخدا مردعلی • سبزعلی • کدخدا ملاسداالله • منسها • جوبه‌وند • شمس‌الدین • رادل • تاری‌ها • بی‌بی طلایی • چغلوند • عباس‌قلی‌خان • خسروخان • جمشیدخانی • سهراب • زیدعلی • کتر • کدخدا ابوطالب • محمد قلیجان • محمدخان • مس‌وند • علی محمدخانی • شبان • سیاهوردی • خور مردای • میرزا خان • دشائینان • پیرداده • رش • شلکه • شعبان • شاهوردی • لری • دیوگان • دلیرو • آلائینان • مال اسد • مال قباد • کر • بارانی • زید علی • مهرباب • ایمانقلی • گلاب • عودعلی • یاسم • ماریف • کرسیاه • صفر • چرم آرن • کوسه • زنجفیل • میخک • دارچین • مال قباد • یاراحمد • شمس الدین • سبزعلی • جوجه‌وند • چلوی • یاراحمد • متش • مصطفی‌وند • بور • تاری • نقی • حسین بگ • بزن • نصیر • سلطان ویس • رشید • باله • حسنی • مطا • مصطفی وند • پیغمبری • بهرام قلی • شیخه • سیزده • شهولی • سوزوار • باقر • علی قدم • میمون • سوخته</p>	<p><b>بیرانوند</b></p>
<p>خدمه • خورشیدوند • صاد • کشوری • مالزیری • طایفه مرادی • مناصر • یعقوب وند</p>	<p><b>پایی</b></p>
<p>جاواری</p>	<p><b>جاواری</b></p>
<p>سب‌وار • ویسکرم • شاه کرم • زهراکار • رک‌رک • احمدبک • شیرواند • نجم سهیلی • رومیانی • فلاوند • حاتم وند • امیر • ب‌داق • بهرامی • شرف • طولابی • میرخاوند • بهادیوند • سیردیوند • پیرمردوند • مال امیر • بابایی • کلهر • نظامیوند • کوسه • خاکینه • گودرزوند • گهگیر • گوئرزن</p>	<p><b>چگنی</b></p>
<p>اسکندر • بسطام • دولت‌شاه • کاکاوند</p>	<p><b>حسنوند</b></p>
<p>طایفه خاوه</p>	<p><b>خاوه</b></p>
<p>فولادوند</p>	<p><b>فولادوند</b></p>
<p>ج‌زایری • چم داوید • خلقوند • زرونی • شهرخوند • شهنشی وند • طاهروند • طباطبایی • قاسم وند • مرتضی وند • ندروند</p>	<p><b>ایلات سادات</b></p>
<p>بیساوند • حیدر • روزین • شامری • شمشه • کنار • لکه • مراسل • طایفه یادگاری</p>	<p><b>لوتی‌ها</b></p>
<p>امیر • طولابی • حیات الغیب • پیرحیاتی • زک زک • سلگی • گله دار • آدینه‌وند</p>	<p><b>طایفه‌های مستقل</b></p>

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## The Kumzari Dialect of the Shihuh Tribe, Arabia, and a Vocabulary

By BERTRAM THOMAS

**K**UMZĀRI is a dialect spoken exclusively by certain coastal elements of the Shihuh tribe, the Kumāzara section, who occupy Kumzār at the head of the Musandam Peninsula of Oman, and are found at Dibah, Khasab, the coastal villages of Elphinstone and Malcolm Inlets and at Larek Island.

This strange tongue, inadvisedly suggested by S. Zwemer as likely to possess affinities with the Himyaritic languages, has also given rise to the pardonable, though I think erroneous, belief that those who use it are pre-Semitic and aboriginal to this part of Arabia.

Kumzāri is largely a compound of Arabic and Persian, but is distinct from them both. As spoken it is comprehensible neither to the Arab nor to the Persian visitor of usual illiteracy, though to a student of the two languages, many of its obscurities vanish before a word list reduced to paper. Structurally it is non-Semitic. The claim by a section of the people whose mother tongue it is, all fishermen incidentally, to be descendants of Malik bin Faham the Yemeni conqueror of Oman, probably in the second century A.D., while a claim lacking in proof or probability, seems to argue for it a considerable antiquity. Some of its Persian words, indeed, derive, according to a local Mutawwa, from the old classical "Farsi" of remoter Persia rather than the familiar "Ajmi" or colloquial Persian of the Persian Gulf seaboard.

Kumzāri is not a written language,<sup>1</sup> and the grammatical rules and vocabulary which follow I have collected, with the help of Ali Muhammad my Arab secretary, from the lips of its illiterate exponents. These all speak Arabic as well;

<sup>1</sup> Kumzāri has not before been written up, though Lieut.-Col. Jayakar has left a slight note as an appendix to a paper "The Shihee Dialect of Arabic", *Bombay Journal R.A.S.*, April, 1902.

not the unique and perplexing Arabic of their fellow *Shihuh* tribesmen of the mountains (they have one feature in common, namely the stressing of the *r* as in an Irish brogue,—the Urdu ر) but the Omani dialect, a dialect of Arabic that is to say, which, judged by local standards, is free from foreign accent or contamination.

My word list of Kumzāri admits of the following summary :

	Words.	%
(a) Words related to Persian roots . . . . .	246	= 44
(b) Words related to Arabic roots . . . . .	186	= 34
(c) Words untraced . . . . .	121	= 22
Total . . . . .	553	words.

A point of interest is that while Kumzāri is non-Arabic in grammatical structure, and its words akin to Persian roots are one-third more numerous than those akin to Arabic ones, the pronunciation of the oft-recurring long alif “ا” is a flat *a* sound, that accords with the Arabic value of that character, and not its Persian value.<sup>1</sup>

Kumzāri has no ع sound. In words of Arabic derivation ا<sup>ء</sup> is generally substituted or sometimes و, e.g. (Ar.) صعب (K.)

<sup>1</sup> The Interior mountain *Shihuh* use an Arabic dialect which in this connection is anomalous, for their “alif” has a Persian value (as *aw*); و often becomes *v*, and there are other sound values foreign to local or Badawin standards (see Appendix A). And this despite the facts—

(i) Arabic is their only language (see Appendix A). They know not Kumzāri or Persian and being mountain Badus are less exposed than the Kumāzara to external influences.

(ii) They are in racial appearance distinct from the Kumāzara, who are probably of South Persian origin. (The generic name *Shihuh* locally applied to the two elements would thus appear to be ethnologically unsatisfactory.)

(iii) They have a tradition of Sabian origin from the Yemen; and their physiognomy is Semitic. Customs of both elements, some of them unique in the Arabian peninsula, and a description of the habitat are the subject of my communication to the *Journal of the Central Asian Society*, vol. xv, 1928, “The Musandam Peninsula and its people, the *Shihuh*.”



كَالَه (K.) قلعَه (Ar.) , اوَّك (K.) اعوج (Ar.) , صَبَّه  
 “difficult”, “crooked”, “fort”. The sound values of ط  
 and ذ are rare : ص comparatively rare. د has occasionally  
 the sound value of the Urdu ذ, e.g. *durāz* “long”. ز  
 is sometimes a lisped ظ as in زَنَك “woman”. ر has the  
 Urdu value رُ, e.g. خَير. ق of Arabic derived words  
 sometimes changes to ك, e.g. (K.) قافله (Ar.) . ج may  
 become د or گ, e.g. (Ar.) شجره (K.) , جراد (Ar.) , شدرة (K.)  
 گارد “caravan”, “tree”, “locust”.

## GRAMMATICAL RULES OF KUMZĀRI

*The Personal Pronoun*

I	<i>may'am</i>	مَيِّمَ
Thou	<i>tōwī</i>	تَوِي
He or she	<i>yīkeh</i>	يِيَه
We	<i>māhim</i>	مَاهِم
You (male or female)	<i>shumā'eh</i>	شُمَاه
They (male or female)	<i>yehin</i>	يِيَن

More commonly :—

I	<i>meh</i>	مَه (e as in “met”)
Thou	<i>to</i>	تَو (o „ “toll”)
He or she	<i>yeh or īyeh</i>	يَه (e „ “yet”)

We *mah* مَه (a ,, "malt")

You (male or female) *shumah'* شُمَه (a ,, "path")

They (male or female) *shen* شَن (e ,, "pent")

As suffixes for possessive pronouns, the latter are employed,

e.g. *kāfileh* caravan کَافِلَه

*kāfile'meh* my caravan کَا فِلَمَه

<i>sōgh</i>	dog	(sing.)	(pl.)	
My dog	(dogs)	<i>sugh'meh</i>	سُغْمَه <i>saghāmeḥ</i>	سَغَامَه
Thy dog	,,	<i>sugh'tō</i>	سُغْتَو <i>saghātō</i>	سَغَاتَو
His or her dog	,,	<i>sugh'yeh</i>	سُغْيَه <i>saghāyeh</i>	سَغَايَه
Our dog	,,	<i>sugh'mah</i>	سُغْمَه <i>saghāmah</i>	سَغَامَه
Your dog	,,	<i>sugh'shumah'</i>	سُغْشُمَه <i>saghāshumah'</i>	سَغَاشُمَه
Their dog	,,	<i>sugh'shen</i>	سُغْشَن <i>saghāshen</i>	سَغَاشَن

### The Article

The article agrees with the noun in number. It is formed by a suffix as follows:—

Indefinite (sing.) *eh* or *te* ه or تَه where noun has vowel or ه ending.

Definite (sing.) *o* or *to* او or تَو

Indefinite (pl.)

Definite (pl.) *in* or *en* اِن or اَن

Man *murdk* مُرْدَكْ ; woman *zank* زَنْك ; tree *shid'reh* شِدْرَه  
birds *ṭayren*.

The man	<i>murd'kō</i>	مُرْدَكُو
A man	<i>murd'keh</i>	مُرْدَكَه
A tree	<i>shid'reteh</i>	شِدْرَتَه
The tree	<i>shid'retō</i>	شِدْرَتُو
Birds	<i>ṭayren</i>	طَيْرَن
The birds	<i>ṭayren'in</i>	طَيْرَنِن

### The Noun

Nouns have no gender.

There is no diminutive form.

The plural is formed by adding *en* or *an* اُنْ اِنْ.

e.g.

Father	<i>bap</i>	بَاب	Fathers	<i>bapan</i>	بَابَن
Dog	<i>sōgh</i>	سَوَغ	Dogs	<i>saghan</i>	سَاغَن
Bird	<i>ṭayr</i>	طَيْر	Birds	<i>ṭayren</i>	طَيْرَن
Caravan	<i>kāfileh</i>	كَافِلَه	Caravans	<i>kāfile'en</i>	كَافِلَتْن

The final *n* of a plural noun form is elided, when the noun has a prenominal suffix, and the link vowel is usually then stressed, but not invariably so, e.g. :—

Caravans	<i>kāfile'en</i>	كَافِلَتْن
----------	------------------	------------

My caravans	<i>kāfilaimēh</i>	كَافَلَيْمَه
Dogs	<i>saghen</i>	سَاغَن
Our dogs	<i>saghāmeh</i>	سَغَا مَه
Women	<i>zanken</i>	زَنَكَن
Their women	<i>zankeshen</i>	زَنَكَشَن

## Summary :—

An animal	<i>haiwaneh</i>	حَيَوَنَه
The animal	<i>haiwanō</i>	حَيَوَنَو
Animals	<i>haiwanin</i>	حَيَوَنِن
The animals	<i>haiwan'enin</i>	حَيَوَنَنِن
Your animal	<i>haiwan' shumah'</i>	حَيَوَنَشْمَه
Your animals	<i>haiwan' enshumah'</i>	حَيَوَنَشْمَه

There is no dual form.

All numbers from two upwards take the plural, e.g. :—

One sheep	<i>yek ghōs</i>	يَكْ غَوْسْ
Two sheep	<i>doh ghōsen</i>	دَوَه غَوْسَن
Three sheep	<i>soh ghōsen</i>	سَوَه غَوْسَن
Eleven sheep	<i>yaz'data ghōsen</i>	يَا زَدَتَا غَوْسَن
One hundred sheep	<i>hazaratta ghōsen</i>	هَزَرَتَا غَوْسَن

No distinction would appear to be made between ordinal and cardinal numbers.

A modified set of numbers is in peculiar use for human beings. (For the most part the vowel of the ordinary numbers is then modified and the suffix كَس = "individual" added ; and from 7 upwards suffix كَس is substituted for suffix تَا.)

Thus :—

1	<i>yek</i>	يَك	1 person	<i>yekkay</i>	يَكَيَّ
2	<i>doh</i>	دَوَه	2 persons	<i>dukkas</i>	دُكَّسْ
3	<i>soh</i>	سَوَه	3 persons	<i>sukkas</i>	سُكَّسْ
4	<i>char</i>	چَار	4 persons	<i>char'kas</i>	چَارَكْسْ
5	<i>panj</i>	پَنج	5 persons	<i>pan'jikas</i>	پَانْجَكْسْ
6	<i>shish</i>	شِشْ	6 persons	<i>shish'kas</i>	شِشْكْسْ
7	<i>haf'ta</i>	هَفَتَا	7 persons	<i>haf'kas</i>	هَفَكْسْ
60	<i>shas'ta</i>	شَسْتَا	60 persons	<i>shas'kas</i>	شَسْكْسْ

Numbers have no gender, e.g. :—

Two bull camels    *doh jāmilēn*    دَوَه جَامِلِين

Two cow camels    *doh nāga'en*    دَوَه نَاگَيْن

*The Adjective*

The adjective like the noun has no gender. It agrees with the noun and pronoun in number. The forms are as follows :—

Indefinite (sing.)	<i>eh</i>	ه
Definite (sing.)	<i>o</i>	او
Indefinite (pl.)	} <i>an</i> or <i>en</i>	آن ان
Definite (pl.)		

e.g.

A big man	<i>murd'keh gay'peh</i>	مُرْدَ كَه گَیْپَه
The big man	<i>murd'ko gō'pō</i>	مُرْدَ كَو گَو پَو
The big men	<i>murd'ken gāpan</i>	مُرْدَ كَن گَا پَن

The following forms occur with pronouns.

Note that 1st person sing. and pl. are the same, also 2nd person sing. and pl.

I am big	<i>meh gaypa'im</i>	مَه گَیْپَیْم
Thou art big	<i>to gaypa'i</i>	تَو گَیْپَی'ئِی
He or she is big	<i>īyeh gaypeh</i>	ایَه گَیْپَه
We are big	<i>mah gaypa'im</i>	مَه گَیْپَیْم
You (male and female) are big	<i>shumah' gaypa'i</i>	شُمَه گَیْپَی'ئِی
They (male and female) are big	<i>shen gaypen</i>	شَن گَیْپَن

There is no diminutive.

There is a comparative but no superlative.

The comparative has two numbers and is formed by suffixes, thus :—

	Singular	<i>te'rah</i>	تَرَهْ
	Plural	<i>te'rin</i>	تَرَنْ
e.g.			
He is big	<i>yeh gaypeh</i>		يَهْ كَيْپَهْ
He is bigger	<i>yeh gup'tera</i>		يَهْ كُپْتَرَهْ
She is small	<i>yeh <u>chik</u>'eh</i>		يَهْ چَكَهْ
She is smaller	<i>yeh <u>chikt</u>'erah</i>		يَهْ چِكْتَرَهْ
This is black	<i>īyeh siy'eh</i>		إِيَهْ سِيَّهْ
This is blacker	<i>īyeh siyet'erah</i>		إِيَهْ سِيَّتَرَهْ
I am fat	<i>meh <u>sakht</u>i'im</i>		مَهْ سَخْتِمْ
He is fatter	<i>yeh <u>sakht</u>erah</i>		يَهْ سَخْتَرَهْ
The tall ship	<i>jehā'zō durā'zō</i>		جَهَاَزُو دُرَاَزُو
These are tall	<i>aishin'ena durā'zin</i>		إَيْشِنَا دُرَاَزِنْ
Those are taller	<i>ashin'ena durāz'terin</i>		أَشِنَا دُرَاَزْتَرِنْ

#### The Verb

There are no gender distinctions.

There is no infinitive form.

Such a phrase as "I wished to go" is expressed "I wish I go", as it would be in colloquial Arabic. Similarly, "He

agrees to buy ” by “ He agrees he buys ”. Taking the 3rd person singular past tense (as in Arabic) as a basis, four different verb forms are then represented in the following examples :—

- |                |                         |                   |
|----------------|-------------------------|-------------------|
| (I) He asked   | <i>suwāl'gid'ish</i> or | سُوْاَلْ گِْدِشْ  |
|                | <i>suwālgur'dish</i>    | سُوْاَلْ گُرْدِشْ |
| (II) He struck | <i>buzur'dish</i>       | بُزُرْدِشْ        |
| (III) He sold  | <i>fōshnid'ish</i>      | فَوْشَنِْدِشْ     |
| (IV) He ran    | <i>burwad</i>           | بُرُوْدْ          |

It would appear that the terminations *gidish*, *dish*, and *d* are all parts of the auxiliary verb *gid'ish* گِْدِشْ or *gur'dish* گُرْدِشْ (he took, he made), hence their elimination in certain conjugations. What remains after this process is applied to 3rd person singular past tense may be taken as the root. It is generally trilateral, e.g. *bgr* ب گ ر, *f sh n* ف ش ن, *brw* ب ر و.

*Suwālgid'ish* would appear to be the most regular verb form. The vocabulary shows the verbs for begun, cut, spoke, played, obeyed, rode, swam, walked, wrote, worked to be all of this form.

The imperative is formed by adding to the root the suffix *kin* (sing.) کِن, *kai* (pl.) کَی, e.g. *suwalkin* سُوْاَلْ کِن, *mejemekin* مَجْمَکِن, *rukubkai* رُکُبْکَی, *shnaukai* شَنُوْکَی.



The past participle is formed by the suffix *gurseh* (sing.) گُرْسَه , *gursin* (pl.) گُرْسِن , e.g. *suwāl'gur'sin* سُؤَالْ گُرْسِن , *mejeme gur'sin* مَجَمَّ گُرْسِن , *rukubgur'sin* رُكُبْ گُرْسِن .

The present and past tenses are as follows :—

	Past Tense.		Present Tense.
<i>meh</i>	<i>suwālgūdum</i> مَهْ سُؤَالْ گُودُم	<i>suwāltikum'</i>	مَهْ سُؤَالْ تِكُمْ
<i>to</i>	<i>suwāl'gi'di</i> تَو سُؤَالْ گِیدِی	<i>suwāltiki'</i>	تَو سُؤَالْ تِکِی
<i>yeh</i>	<i>suwāl'gi'dish</i> یَهْ سُؤَالْ گِیدِش	<i>suwāltikeh'</i>	یَهْ سُؤَالْ تِکَهْ
<i>mah</i>	<i>suwālgū'dim</i> مَهْ سُؤَالْ گُودِم	<i>suwāltikum'</i>	مَهْ سُؤَالْ تِکُمْ
<i>shuma</i>	<i>suwālgī'di</i> شُمَهْ سُؤَالْ گِیدِی	<i>suwāltiki'</i>	شُمَهْ سُؤَالْ تِکِی
<i>shen</i>	<i>suwālgī'din</i> شَنْ سُؤَالْ گِیدِن	<i>suwāltikin'</i>	شَنْ سُؤَالْ تِکِن

A comparison of this regular form (I) and the irregular forms (II), (III), and (IV) is as follows :—

Form.	3rd Person Sing. Past.	3rd Person Sing. Present.	Imperative.	Past Participle.
(I)	<i>suwālgī'dish</i> سُؤَالْ گِیدِش	<i>suwāltikeh'</i> سُؤَالْ تِکَهْ	<i>suwālkīn</i> سُؤَالْ کِن	<i>suwālgur'seh</i> سُؤَالْ گُرْسَه
(II)	<i>buzur'dish</i> بُزُرْدِش	<i>bizaina</i> بِزَیْنَهْ	<i>bizen</i> (s.) بِزَنْ	<i>bizur'seh</i> (s.) بِزُرْسَهْ
			<i>bizainah</i> (pl.) بِزَیْنَهْ	<i>bizur'sen</i> (pl.) بِزُرْسَن

Form.	3rd Person Sing. Past.	3rd Person Sing. Present.	Imperative.	Past Participle.
(III)	<i>burwad</i>	<i>turwa'eh</i>	<i>burwā</i> (s.)	<i>burwaseh</i> (s.)
	بُرُوذْ	تُرُوَاهْ	بُرُوَا	بُرُوَسَهْ
			<i>burwānah</i> (pl.)	<i>burwasen</i> (pl.)
			بُرُوَانَهْ	بُرُوَسَن
(IV)	<i>fōshni'dish</i>	<i>tafōshna</i>	<i>fōshin</i> (s.)	<i>fōshniseh</i> (s.)
	فَوَشْنِدِشْ	تَفَوَشْنَهْ	فَوَشِنْ	فَوَشْنِسَهْ
			<i>fōshinah</i> (pl.)	<i>fōshnisin</i> (pl.)
			فَوَشْنَهْ	فَوَشْنِسِنْ

In (II) the present tense and imperative would appear to belong to another verb *bazan'dish* بَزَنْدِش; or alternatively the ر of the past tense becomes ز in the present tense or vice versa.

In (III) initial ب *b* of root becomes ت *t* in present tense.

In (IV) an initial ت is prefixed in the present tense. The three forms are identical in their mode of forming (a) the past participle by the suffix سَهْ (sing.) and سَن or سِنْ (pl.), *seh* (sing.), *sen*, *sin* (pl.); (b) the imperative plural by the suffix نَه *nah*.

The past tense conjugations of the forms (II), (III), and (IV) are as follows:—

	(II)	(III)	(IV)
<i>meh</i>	<i>buzur'dum</i>	<i>burwādum</i>	<i>fōshnidum</i>
	مَهْ بَزُرْدُمْ	مَهْ بُرُوَادُمْ	مَهْ فَوَشْنِيدُمْ

	(II)	(III)	(IV)
to	buzur'di تَو بُزُرْدِي	burwādi تَو بُرْوَادِي	fōshnidi تَو فَوْشَنْدِي
yeh	burzur'dish يَه بُزُرْدِش	burwad يَه بُرُودْ	fōshnidish يَه فَوْشَنْدِش
mah	buzur'dim مَه بُزُرْدِم	burwādim مَه بُرْوَادِم	fōshnidim مَه فَوْشَنْدِم
shuma	buzur'deh شُمَه بُزُرْدَه	burwādeh شُمَه بُرْوَادَه	fōshnideh شُمَه فَوْشَنْدَه
shen	buzur'din شَن بُزُرْدِن	burwādin شَن بُرْوَادِن	fōshnidin شَن فَوْشَنْدِن

The present tense of the same forms :—

meh	bizainum مَه بَزَيْنَم	turwa'um تُرْوَام	tafōshnum تَفَوْشَنَم
to	bizainī تَو بَزَيْنِي	turwa'i تُرْوَاي	tafōshni تَفَوْشَنِي
yeh	bizaina يَه بَزَيْنَه	turwa'a تُرْوَاه	tafōshna تَفَوْشَنَه
mah	bizainim مَه بَزَيْنِم	turwa'im تُرْوَائِم	tafōshnim تَفَوْشَنِم
shuma	bizaineh شُمَه بَزَيْنَه	turwa'eh تُرْوَاه	tafōshneh تَفَوْشَنَه
shen	bizainin شَن بَزَيْنِن	turwa'in تُرْوَان	tafōshnin تَفَوْشَنِن

In (III) an aspirate ه is sometimes substituted for the hamza ء.

Verbs of form (II) e.g. " he understood ".

Verbs of form (IV) e.g. " he ate ", " he arrived ".

The negative both for verb and adjective is formed by the suffix na نَا.

There are no verbs "to be" and "to have", e.g. :—

I shall not ask	<i>meh suwāltikum' na</i>	مَه سَوَال تِكُمْ نَا
He has not struck	<i>yeh buzur'dish na</i>	يَه بُزُرْدِش نَا
This is heavy	<i>ān sangīya</i>	أَنْ سَنَكِيَه
This is not heavy	<i>ān sangīya na</i>	أَنْ سَنَكِيَه نَا

As in Arabic the equivalent of the verb "to have" takes the form of "with" followed by the prenominal suffix. Thus :—

I have = with me	<i>wā'meh</i>	وَامَه
Thou hast = with you	<i>wā'to</i>	وَاتَو
He has = with him or her	<i>wā'yeh</i>	وَايَه
We have = with us	<i>wā'mah</i>	وَامَه
You have = with you	<i>wā'shumah'</i>	وَأَشْمَه
They have = with them	<i>wā'shen</i>	وَأَشْن

The following are a few simple sentences in Kumzāri :—

"The big ship arrived before morning."

<i>jahā'zō</i>	<i>gō'pō</i>	<i>gubail</i>	<i>ṣābah</i>	<i>hāmed</i>	
The ship	the big	before	morning	arrived	

جَهَارَو گَو بَو گَبِيل صَابَح هَامَد

"The small man left yesterday."

<i>murt'kō</i>	<i>chi'kō</i>	<i>dūsh'in</i>	<i>reft</i>	
The man	the small	yesterday	left	

مُرْتَكُو چِکو دُوشِین رَفْت

“A small man is not fat.”

<i>murt'keh</i>		<i>chi'keh</i>		<i>sakhte</i>		<i>nā</i>	
A man		a small		fat		not	

مُرْتَكِه چَكِه سَخْتِه نَا

“The big woman left yesterday.”

<i>zan'kō</i>		<i>gō'pō</i>		<i>dūsh'in</i>		<i>reft</i>	
The woman		the big		yesterday		left	

زَنَكُو گُو پُو دُوشِین رَفْت

“The big women left yesterday.”

<i>zan'ken</i>		<i>gā'pan</i>		<i>dūsh'in</i>		<i>ref'tin</i>	
The women		the big		yesterday		left	

زَنَكَن گَا پَن دُوشِین رَفْتَن

“A big woman died yesterday.”

<i>zan'keh</i>		<i>gay'peh</i>		<i>dūsh'in</i>		<i>murd</i>	
A woman		a big		yesterday		died	

زَنَكِه گِیئَه دُوشِین مُرْد

“A handsome man fell from the house.”

<i>murt'keh</i>		<i>juwāneh</i>		<i>kuf</i>		<i>peh</i>		<i>khān'ōgō</i>	
A man		a handsome		fell		from		the house	

مُرْتَكِه جُوَانِه كُفْت پَه خَاوَوُگُو

“A beautiful woman fell from a house.”

<i>zan'keh</i>		<i>juwān'eh</i>		<i>kuf</i>		<i>peh</i>		<i>khān'ugeh</i>	
A woman		a beautiful		fell		from		a house	

زَنَكِه جُوَانِه كُفْت پَه خَاوَوُگُو

“The handsome man fell from my house.”

*murt'kō* | *juwā'nō* | *kūft* | *peh* | *khān'meh* |  
The man | the handsome | fell | from | my house |

مُرْتکو جُوَانو کُفْت پَه خَانَمَه

“The beautiful woman fell from her house.”

*zan'kō* | *juwāno* | *kūft* | *peh* | *khāniyeh'* |  
The woman | the beautiful | fell | from | her house |

زَنکو جُوَانو کُفْت پَه خَانِيَه

“If you do not eat you will die.”

*kā* | *tō* | *itkō'rī* | *nā* | *tim'iri* |  
If | you | eat | not | you will die |

کَا تو اِتکُورِي نَاتِمِرِي

“The Wazir is strong.”

*wazī'rō* | *qū'wet* | *in'dī* |  
The Wazir | strength | in |

وَزِيرو قُوْت اِنْدِي

“Falsehood or truth.”

*dūrogh* | *wa'lā* | *rās'ti* |  
Falsehood | or | truth |

دُورُوغ وَلَا رَاسْتِي

“I asked you.”

*meh* | *suwāl* | *tō* | *gi'dum* |  
I | ask | you | made to |

مَه سُوَال تو گِدُم

“I and he together.”

*meh* | *wa* | *yeh* | *wa'un'gar* |  
I | and | he | together |

مَه وَيَه وَاُنْگَر

"I want to strike."

<i>tātum</i>		<i>bazainum</i>	
I want		I strike	

تَاتُمْ بَزَايْنُمْ

"He struck me."

<i>yeh</i>		<i>buzur'dish</i>		<i>meh</i>	
He		struck me			

يَه بَزُرْدِش مَه

"I sold firewood yesterday."

<i>meh</i>		<i>dūsh'in</i>		<i>hay'magh</i>		<i>fōsh'nidum</i>	
I		yesterday		firewood		sold	

مَه دُوشَيْنْ هَيْمَغْ فُوشِنْدُمْ

"I will buy firewood to-morrow morning."

<i>meh</i>		<i>nuwāz šābah</i>		<i>hay'magh</i>		<i>takhairum</i>	
I		to-morrow morning		firewood		will buy	

مَه نُوَاز صَاحْ هَيْمَغْ تَخَيْرُمْ

"Good morning."

<i>chābetna</i>		<i>šabah</i>		<i>burī</i>	
How are you (?)		morning		good	

جَابَتْنَا صَاحْ بُرِي

"Good evening."

<i>chabetna</i>		<i>mes'iya</i>		<i>burī</i>	
How are you (?)		evening		good	

جَابَتْنَا مَسِيَا بُرِي

## KUMZARI VOCABULARY

1. The system of transliteration employed has been that of the Royal Asiatic Society with the following modifications :  
 ض I have used dh not d, as the local sound value would thus seem best represented.

ظ I have used dh not z for the same reason.

ح when final has been transliterated "ah" or "eh" according to the sound value of the vowel and because there is a suspicion that the ح is not silent.

او I have used o when it represented the English value, and au when it had the diphthong sound ow.

اي = ay as in "hay" or ai as in "Kaiser" according to sound value.

The *fatha* has been transliterated a or e in accordance with its sound value.

2. Here and there the definite article o has been left appended to the noun. The reason in such cases is that the word is scarcely ever met with except in this form, e.g. (the) moon, (the) heavens, (the) sun.

3. As regards the words themselves, it may be observed that war terms, e.g. castle, dagger, tower, flight, spear, are of Arabic derivation. The word for spear قين would appear to be derived from the word قنا, no longer in use in local colloquial Arabic. Oddments of neighbouring Omani tribes still carry the spear, but invariably call it رمح *rumḥ*. The Kumzāri word for sword is an exception to the above rule.

4. In the remarks column K. = Kumzāri.

Ar. = Arabic.

P. = Persian.

P.G.D. = Persian (Persian Gulf Dialect).

(coll.) = colloquial.



## KUMZĀRI DIALECT OF THE SHIHUH TRIBE

## OMAN-ARABIA

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
"A"				
abandoned he	wesh <sup>t</sup> ish	وَشْتِشْ	P.G.D.	هَشْتِشْ
able he was	raidish	رَيْدِشْ		
above	baleh	بَالَهْ	P.	بَالَا
abuse	dishmal	دِشْمَلْ	P.	دُشْنَامْ
afrit	afrit	أَفْرِيتْ	Ar.	عَفْرِيتْ
after	pa <sup>i</sup> yeh	پِيَمَهْ	P.	پِي
afternoon	pishtu	پِشْتُوْ		
air	kol	كَوْلْ		
always	dom	دَوْمْ	Ar.	دَائِمًا
anchor	lungail	لُنْگَيْلْ	possibly Arabo-Portuguese.	
anchored he	sodish	سَوْدِشْ		
animal	hairwan	حَيَوْنْ	Ar.	حَيَوَانْ
and	wa	و	Ar.	و
anger	zur	زُورْ		

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.	
angry he was	zur gudish	زُور گُدِشْ		
arms	slah	سَلَاَح	Ar.	سِلَاَح
arrived he	raisid	رَیْسِیدْ	P.	رَسِیدْ
as	in <u>cheh</u>	اِنْچَهْ	P. (?)	چُونکِهْ
ask (imp.)	suwāl'kin (s.)	سُؤَالَ کِنْ	P. and Ar.	سؤال کردن (کردند)
	suwāl'kai (pl.)	سُؤَالَ کَیْ		
asked he	suwāl gi'dish	سُؤَالَ گِیدِشْ	P. and Ar.	
ate he	<u>kh</u> ōr	خُورْ	P.	خُرْدْ
autumn	<u>sher'</u> imah	شَیْرِمَهْ		
axe	yurz	پُرزْ	P.G.D. palm-frond, P. mace	گُرزْ
“ B ”				
back	kāmar	کَامَرْ	P.	کَمَرْ
bad	ban'jeh	بَنِجَهْ		
badu	kōy	کُونِیْ	P. moun-taineer	کوهیْ
baisari	baysarī	بَیْسَرِیْ	Ar.	بیسرْ
barber	hissayn	حِسیْنْ		محسَنْ
barley	jah	جَهْ	P.	جوْ

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
basket	<i>zumbil</i>	زُمْبِيل	Ar.	زُمْبِيل
bastard	<i>wet hārameh</i>	وَتْ حَارَمَه	Ar.	ولد حرام
bat	<i>ṭair harmain</i>	طَيْرْ هَرْمَايْن		
beach	<i>chāf</i>	چَاَف		
beard	<i>rīsh</i>	رِشْ	P.	ریش
because	<i>biseb'</i>	بِسَبْ	Ar.	بسبب
before	<i>ṭay'ghur</i>	تِيعُرْ		
began he	<i>bidī'yah gi'dish</i>	بِدِيَهْ گِدِشْ		
belly	<i>shukum</i>	شُكُمْ	P.	شکم
below	<i>zīrin</i>	زِيرِنْ	P.	زیر
big	<i>gayp</i>	گَبْ	P.G.D.	گَبْ
bird	<i>ṭayr</i>	طَيْرْ	Ar.	طیر
bit he	<i>kha'adish</i>	خَاَدِشْ		
black	<i>siy'eh</i>	سِيَهْ	P.	سیاه
blanket	<i>kafays</i>	کَفَیْسْ	Ar.	کفاس
				(swaddling clothes)
blind	<i>kōr</i>	کُورْ	P.	کور

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
blood	<i>khūwaym</i>	خُوَيْم	P.	خون
			P.G.D.	خين
blue	<i>ziraq</i>	زِرَق	Ar.	أزرق
bone	<i>khār</i>	خَار	P.	خار
book	<i>kitāb</i>	كِتَاب	Ar.	كتاب
born	<i>zāseh</i>	زَاَسَه	P. (?)	زائده
bought he	<i>khayridish</i>	خَيْرِدِش	P.	خرید
boy	<i>rök</i>	رَوُكْ	P.G.D.	چوک
brackish	<i>sōrin</i>	سَوَرِن	P.G.D.	سور
branch	<i>shāghat</i> or	شَاغَت	P.	شاخه
	<i>ruk'in</i>	رُكِن		
brass	<i>shi'beh</i>	شِبَه	Ar.	شبه
brave	<i>mard</i>	مَرَد	P. manly ?	
brazier	<i>kuwār</i>	کُوَار	Ar.	کیر
breakfast	<i>nashta</i>	نَاشَتَا	P.	ناشتا
breast	<i>sīnō</i>	سِينُو	P.	سینه

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
bring (imp.)	<i>biyaiy</i>	بِيَايِي	P.	بِيار
			P.G.D.	بِيار
brought he	<i>wādīsh</i>	وَادِشْ		
but	<i>lākin</i>	لِكَنْ	Ar.	لكن
butter	<i>zib'deh</i>	زِبْدَه	Ar.	زبد
by (in)	<i>nakhā</i>	نَخَا		
“C”				
camel (bull)	<i>jāmel</i>	جَامَل	Ar.	جَمَل
camel (cow)	<i>nāgah</i>	نَاگَه	Ar.	ناقه
caravan	<i>kāfileh</i>	كَافِلَه	Ar.	قافله
castle	<i>kāleh</i>	كَالَه	Ar.	قلعه
cat	<i>gurbagh</i>	گُرْبَغْ	P.	گربه
cave	<i>gaud</i>	گَوْدْ		
cheap	<i>ur'zen</i>	أَرْزَنْ	P.G.D.	أَرْزُون
			P.	أَرْزَان
cheek	<i>khish</i>	خِشْ		
chicken	<i>murau</i>	مُرُو	P.	مُرْغ

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
child	<i>rōk</i> (m.)	رَوَكْ	P.G.D.	چوك
	<i>dītk</i> (f.)	دِتَكْ	P.	دخت
Christian	<i>naṣrā'nī</i>	نَصْرَانِي	Ar.	نصراني
clean	<i>pāk</i>	پَاكْ	P.	پاك
closed	<i>hab'niseh</i>	هَبْنِسَه		
cloth	<i>khaylaq</i>	خَيْلَقْ	Ar.	خلق
cloud	<i>nim</i>	نِمْ	Ar. (?)	نعمى نِعمه "Divine favour," "blessing."
			P. dew	نم
club (axe)	<i>yurz</i> or	يُرْزْ	P.G.D.	
	<i>gurz</i>	گُرْزْ	palm-frond P. mace	گُرْزْ
coffin	<i>na'ish</i>	نَاشْ	Ar.	نِشْ
cold	<i>sard</i>	سَرْدْ	P.	سرد
colour	<i>rang</i>	رَنگْ	P.	رنگ
come (imp.)	<i>bīyō</i>	بِيَوْ	P.G.D.	بِیو
			P.	بِیا

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>
came	<i>hāmed</i>	هَامَدَ	P. اومد آمد
confusion	<i>rab'sheh</i>	رَبْشَهْ	
copper	<i>ṣifr</i>	صِفْرُ	Ar. صفر
corpse	<i>māyit</i>	مَيْتَ	Ar. میت
crooked	<i>aug</i>	أَوْگَ	Ar. اعوج
crops	<i>zer'en</i>	زَرَآنَ	Ar. زرع
cultivator (gardener)	<i>bīdār</i>	بِيدَارَ	Ar. بيزار
cup	<i>finjān</i> or <i>finjāl</i>	فِنْجَانْ فِنْجَالْ	Ar. فنجان
curds	<i>raybīn</i>	رَيْبِيْنْ	Ar. مُرَبْ
cut (imp.)	<i>qaṣai'kin</i> (s.) <i>qaṣakai</i> (pl.)	قَصَيَكِيْنْ قَصَكِيْ	Ar. قص
cut he	<i>qaṣai'gu'dish</i>	قَصَيَكُْدِشْ	Ar. قص
“ D ”			
dagger	<i>khan'jar</i>	خَنْجَرْ	Ar. خنجر

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>
date palm	<i>mugh</i>	مُغْ	P. مَحْ
dates	<i>hur'meh</i>	هَرْمَهْ	P. خَرْمَا
daughter	<i>ditk</i>	دِتْكَ	P. دُخْتْ
daylight	<i>nūr</i>	نُورْ	Ar. نور
days of week :			
Saturday	<i>sebt</i>	سَبْتْ	Ar. أَلْسَبْتْ
Sunday	<i>had</i>	حَدْ	Ar. الْاِحْدْ
Monday	<i>dusham'bur</i>	دُشْمَبُرْ	P. دوشنبه
Tuesday	<i>shusham'bur</i>	شُشْمَبُرْ	P. سه شنبه
Wednesday	<i>charsham'bur</i>	چَارَشْمَبُرْ	P. چارشنبه
Thursday	<i>pansham'bur</i>	پَنْشْمَبُرْ	P. پنجشنبه
Friday	<i>jumāt</i>	جُمَاتْ	Ar. الْجُمُعَه
daywi (spirit, a)	<i>daywī</i>	دَيَوِيْ	P. ديو
deaf	<i>iṣali</i>	إِصْلِيْ	
dear	<i>grān</i>	گَرَانْ	P. گران
deep	<i>ghizir</i>	غِزِرْ	Ar. غزر
dhow	<i>dādro</i>	دَاذَرُوْ	



<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>
died he	<i>murd</i>	مُرْدُ	P. مرد
difficult	<i>ša'beh</i>	صَبْبَةٌ	Ar. صعب
dirt	<i>gil</i>	گِلْ	P. گل
disease	<i>bīmar</i>	بِيْمَرُ	P. بیماری
doctor	<i>tay'bib</i> or <i>dokh'tur</i>	طَيْبِْبُ دُخْتَرُ	Ar. طبیب
dog	<i>sōgh</i>	سَوغ	P. سگ
donkey	<i>khōr</i>	خَوْرُ	P. خر
door	<i>dōr</i>	دَوْرُ	P. در
drank he	<i>khōrdish</i>	خَوْرْدِشُ	P.G.D. خورد
drink (imp.)	<i>khōr</i>	خَوْرُ	P.G.D. خُر
drought	<i>māhal</i>	مَحَلْ	Ar. محل
dry	<i>hishk</i>	هَشَكْ	P. خشك
dug he	<i>tikayna</i>	تِكَيْنَا	
dwelt he	<i>nisht</i>	نِشْتُ	P. نشست
“ E ”			
ear	<i>gōsh</i>	گوش	P. گوش

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
early	<i>zāmeh</i>	زَامَه		
earring	<i>tambūl</i>	تَمْبُول		
earth (the)	<i>zamiyō</i>	زَمِيَو	P.	زمین
east	<i>iqil</i>	اِقِل		
east wind	<i>kōshī</i>	کَوَشِي	Ar. (coll.)	گوش
easy	<i>seheleh</i>	سَهْلَه	Ar.	سهل
eat (imp.)	<i>khōr</i>	خَوَر		
egg	<i>khaig</i>	خَايَك	P.G.D.	خاگ
empty	<i>rayzagħ</i>	رِيَزَغ		
enemy	<i>khayṣim</i>	خَيْصِم	Ar.	خصم
evil	<i>sharr</i>	شَر	Ar.	شر
eye	<i>chōm</i>	چَوَم	P. (?)	چشم
eyebrow	<i>hayjib</i>	حَيْجِب	Ar.	حاجب
“ F ”				
face	<i>rau</i>	رَو	P.	رُو
falsehood	<i>durūgh</i>	دُرُوغ	P.	دروغ
family	<i>rōren</i>	رَوَرَن		

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
far	<i>dūr</i>	دُور	P.	دور
father	<i>bap</i>	بَپ	P.	باب
fear	<i>turus</i>	تُرُس	P.	ترس
feared he	<i>tursidish</i>	تُرْسِیدِش	P.	ترسید
feather	<i>parr</i>	پَر	P.	پر
fell he	<i>keft</i>	گفت		
	<i>kuft</i>	گفت		
female (a.)	<i>zankeh</i>	زَنکَه	P. woman	زن
fever	<i>tau</i>	تَو	P.	تب
			P.G.D.	تَو
fight (imp.)	<i>jung'kin</i> (s.)	جُنْگِ کِن		
	<i>jung'kai</i> (pl.)	جُنْکِ کِی	P.	جنگ
finger	<i>lin'kit</i>	لِنکِت		
finished he	<i>khalaṣ'bur</i>	خَلَص بُور	Ar.P.	خلاص
fire	<i>hātish</i>	هَاتِش	P.	آتش
			P.G.D.	تش
firewood	<i>haymagh</i>	هَیْمَغ	P.G.D.	هیمه

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>
fish	<i>mī</i>	مِی	P. ماهی
fished he	<i>mī wādish</i>	مِی وادِش	
fishing hook	<i>go'el</i>	گَوَال	
fishing line	<i>nish bil</i> or	نِشِبِل	
	<i>barbar</i>	بَرَبَر	
fishing net	<i>lay</i>	لَئِی	Ar. (?) لیخ
fish spawn	<i>sōgah</i>	سَوَگَه	
fled he	<i>hajabur</i>	هَجَبُر	Ar. الهججاج
flower	<i>ward</i>	وَرَد	Ar. ورد
food	<i>khōrdin</i>	خَوَرْدِن	P. خورد
foot	<i>pā</i>	پَا	P. پا
forehead	<i>şandoḥ</i>	صَندَوَخ	
fort	<i>kāleh</i>	کَالَه	Ar. قلعة
fought he	<i>jung gid'ish</i>	جَنَگ گِیش	P. جنگ
fox	<i>rayū</i>	رِیو	
friend	<i>şāhib</i>	صَاحِب	Ar. صاحب
frog	<i>chifrāq</i>	چِفَرَاق	

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.	
from	<i>peh</i>	پَه		
“ G ”				
garment	<i>kisweh</i>	كِسْوَه	Ar.	كِسْوَة
gazelle	<i>ghāzel</i>	غَاَزَلْ	Ar.	غَزَال
get up (imp.)	<i>sakhō</i> (s.)	سَخَوْ		
	<i>sayikhō</i> (pl.)	سَيِّخَوْ		
girdle	<i>miḥzam</i>	مِيحْزَمْ	Ar.	مِيحْزَم
glass	<i>qalāṣ</i>	قَلَاصْ		
go (imp.)	<i>barō</i>	بَرَوْ	P.	برو
goat	<i>gos' nah</i>	گوسْنَه		
God	<i>Allah</i>	الله	Ar.	الله
gold	<i>ukh cheh</i>	أَخْچَه	K. <i>ukhcheh</i> = “ money ”.	
	<i>sarkh</i>	سَرْخْ	P. <i>surkh</i> = red ; possibly “ red metal ”.	
good	<i>khair</i>	خَيْرْ	Ar.	خير
gradually	<i>īyeh indo īyeh</i>	اِيَهْ اِنْدَوِ اِيَهْ		
grass	<i>gīya</i>	گِيّی	P.	گیاه
grave	<i>gayr</i>	گَيْرْ	P.	گور

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
green	sauz	سَوَزْ	P.	سبز
			P.G.D.	سوز
“ H ”				
hair	mū	مُو	P.	مُو
hammer	maṭ'raqeh	مَطْرَقَه	Ar.	مطرقة
hand	dist	دِسْتْ	P.	دست
happened	bur	بُرْ		
happiness	farah	فَرَحْ	Ar.	فرح
happy	farahah	فَرَحَه	Ar.	فرح
harbour	ban'dar	بَنْدَرْ	Ar.	بندر
he	yeh or iyeh	يَهْ اِيَهْ		
head	sōr	سَوَرْ	P.	سر
headache	sardar	سَرْدَرْ	P.	سر درد
heart	dil	دِلْ	P.	دِلْ
heat	gurm	گُرْمْ	P.	گرما
heavens (the)	asmayno	اَسْمَيْنُو	P.	آسمان
			P.G.D.	اسمون

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
heavy	<i>san'gī</i>	سَنَگِی	P.	سنگین
heel	<i>wagzet</i>	وَاگَزَت		
hell	<i>hatchō</i>	هَاتِچَو		
here	<i>aywo or aiyō</i>	اَيَوَوَه-اَيَو		
hole	<i>khabq</i> or <i>gambil</i>	خَبَق گَمبیل	Ar. (coll.)	خَبَق
honey	<i>asal</i>	اَسَل	Ar.	عسل
horn	<i>qarn</i>	قَرَن	Ar.	قَرَن
hot	<i>gurm</i>	گُرَم	P.	گرم
hour	<i>sa'at</i>	سَآت	Ar.	سَاعَه
house	<i>khanagh</i>	خَانَغ	P.	خانه
hunger	<i>gushnagh</i>	گَشَنَغ	P.	گرسنگي
hurry	<i>zāmih</i>	زَامَه		
hut (palm)	<i>sir<del>kh</del></i>	سِرْخ		
“ I ”				
I	<i>meh</i>	مِه		
idle	<i>ajeza</i>	اَجَزَ	Ar.	عجز

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
if	<i>kā</i>	كَآ		
impossible	<i>tobit'na</i> or	تَوَبْتَنَّا		
	<i>to'it'na</i>	تَوَاتِنَّا		
in	<i>indī</i>	اِنْدِي		
infant	<i>rōki chik</i> (m.)	رَوَكِي چِكْ	P.G.D.	جوك كچيك
	or <i>ditki chik</i> (f.)	دِتَكِي چِكْ		دخت كچيك
infidel	<i>kāfir</i>	كَافِرْ	Ar.	كافر
ink	<i>darman</i> <i>kitābit</i>	دَرْمَن كِتَابِتْ		
inside	<i>indōr</i>	اِنْدَوَرْ	P.	اندر
instead of	<i>jāga</i>	جَاگَا		
intelligent	<i>āqil</i>	اَقِلْ	Ar.	عاقل
iron	<i>hain</i>	حَيْنْ	P.	آهن
island	<i>jayzirū</i>	خَيْرُو	Ar.	جزيرة
“J”				
Jew	<i>Yahūdi</i>	يَهُودِي	Ar.	يهودی
jinn	<i>jin</i> or <i>daywi</i>	جِنْ	Ar.	جن
		دِيوِي		



<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
journey	<i>sāfar</i>	سَافَر	Ar.	سفر
judge	<i>qādhī</i>	قَاضِي	Ar.	قاضی
“ K ”				
key	<i>kalīl</i>	كَلِيل	P.	کلید
			P.G.D.	کلیل
kind	<i>kayrim</i>	کَیْرِم	Ar.	کریم
kindness	<i>kāram</i>	کَآرَم	Ar.	کرم
kiss	<i>būz</i>	بُوز	P.	بوسه
khasab	<i>khaṣab</i>	خَاصَب		
knife	<i>kard or</i>	کَارَد	P.	کارد
	<i>bay' shak</i>	بَیْشَک		
“ L ”				
lamb	<i>rōraghōsīn</i>	رَوْرَغَوَسِیْن		
lame	<i>lang</i>	لَنَکْ	P.	لنگ
			P.G.D.	دوشین
last night	<i>dūshīn shō</i>	دُشِیْن شَو	P.	دیشب
late	<i>akhar gi' seh or</i>	اَخَرِ گِسه	Ar.	اَخَر
	<i>akhar buseh</i>	اَخَرِ بُسه		

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
laughed he	<i>khanādish</i>	خَنِدِش	P.	خندید
laughter	<i>khaynaghen</i>	خِیْنَغَد	P.	خنده
lead	<i>riṣāṣ</i>	رِصَاصْ	Ar.	رصاص
leg	<i>pā</i>	پَا	P.	پا
letter	<i>khaṭ</i>	خَط	Ar.	خط
light (weight)	<i>suwōk</i>	سُوءُكْ	P.	سبك
lightning	<i>bar'qin</i>	بَرْقِنْ	Ar.	برق
like	<i>incheh</i>	اِنْچَه	P.	چونكه
lip	<i>lō</i>	لَو	P.	لب
little (adj.)	<i>chik</i>	چَكْ	P.	کوچک
little (adv.)	<i>han'duk</i>	هَنْدُكْ		
lizard	<i>abrārah</i>	اَبْرَارَه		
lobster	<i>shangau</i>	شَنْگَو		
locust	<i>gārid</i>	گَارِدْ	Ar.	جراد
loin cloth	<i>jāmagh</i>	جَامَغْ	P.	جامه
“ M ”				
mad	<i>gayn</i>	گَیْن	Ar.	جن مجنون

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
made	<i>gi'dish</i> ( <i>gur'dish</i> )	گِـدِش	P.	کرد
		گُرْدِش	P.G.D.	کردش
magic	<i>ṣahir</i>	صَحِرْ	Ar.	سحر
male	<i>murt'keh</i>	مُرْتَكَة	P.G.D.	مرد که
man	<i>murtk</i>	مُرْتَاکْ	P.	مرد
mankind	<i>bin ādam</i>	بِنِ آدَمْ	Ar.	بنو آدم
many	<i>khaykeh</i>	خَیْکَة	P.	خیلی
married	<i>rafkhāna</i>	رَفْخَا نَه		
mast	<i>dōl</i>	دَوْلْ		
mat	<i>hayşir</i>	هَـصِرْ	Ar.	حصیر
match	<i>dārahātsh</i>	دَا رِهَاتِشْ	Word not used in P.G.D. : but made up of "wood" and "fire".	
meat	<i>gōsh̄t</i>	گَوْشْتْ	P.	گوشت
medicine	<i>darman</i>	دَرْمَنْ		
merchant	<i>taiyir</i>	تَا یِرْ	Ar.	تاجر
milk	<i>ṣayrah</i>	صَیْرَ حْ	Ar.	صریح
minute	<i>dāqiqah</i>	دِیْقِیْقَه	Ar.	دقیقه

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.	
miserly	<i>baykhi'eh</i>	يَيْخِلَة	Ar.	نخيل
money	<i>ukh chah</i> or <i>ghāz</i>	أَخْبَة غاز	Persian imaginary coin. 100 = 1 kran.	غاز
month	<i>mai</i>	مَائِي	P.	ماه
moon (the)	<i>maytāwo</i>	مَيْتَاوَوَه	P.	مهتاب ماه
more	<i>khayktar</i>	خَيْكَتَر		
morning	<i>ṣābah</i>	صَاح	Ar.	صبح
mosque	<i>misgid</i>	مِسْكِد	Ar.	مسجد
mother	<i>mām</i>	مَام	Ar.	ام
mouse	<i>mushki chik</i>	مُشْكِ چَك	P. P.G.D.	مُشْكَك موش
mountain	<i>kō</i>	کَو	P.	کوه
moustache	<i>shayrib</i>	شَيْرِب	Ar.	شارب
mouth	<i>kār</i>	کار		
mud	<i>gil</i>	گِل	P.	گِل

English. " N "	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.
nail	<i>mismār</i>	مِسْمَار	Ar. مِسْمَار
nail (finger)	<i>nikhin</i>	نَخِين	P. ناخن
naked	<i>tanpīdarītī</i>	تَنِپِدَرِیْتِی	P. <i>tan</i> = " body ". P. <i>bi</i> = " without ". Presumably <i>dariti</i> = " clothes ".
near	<i>nayzik</i>	نَیْزِک	P.G.D. نَزِیک نَزْدِیک
necessary	<i>lāzim</i>	لَازِم	Ar. لازم
neck	<i>gurdin</i>	گُرْدِین	P. گردن
needle	<i>sūzin</i>	سُوْزِین	P. سوزن
new	<i>nō</i>	نَو	P. نو
news	<i>khabiren</i>	خَبَرِین	Ar. اخبار
night	<i>shō</i>	شَو	P. شو شب
no	<i>a'a or nā</i>	اَاْ اَوْ نَا	<i>a'a</i> Ar. (coll.), <i>na</i> P.
noise	<i>ṣaut</i>	صَوْت	Ar. صوت
none	<i>ichineh</i>	اِحِنَه	

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.	
noon	<i>pīshin</i>	پیشین		
north	<i>ga'o</i>	گاؤ		
north star (the)	<i>ga'ō</i>	گاؤ		
north wind	<i>gāhiyeh</i> or <i>yāhī</i>	گا هیه یا هی		
nose	<i>nōkharet</i>	نوخرت	Ar.	نُخْرَه منخره
nostril	<i>khabq</i>	خَبَقْ	Ar. (coll.)	خَبَقْ
not	<i>nā</i>	نا	P.	نَه
nothing	<i>ichnah</i>	اچنه		
now	<i>sa'teh</i>	سَاءْتَه	Ar.	الساعه
nut	<i>gōz</i>	گوز	Ar.	جوز

## Numbers :—

1	<i>yek</i>	يَكْ	P.	يک
2	<i>doh</i>	دَوَه	P.	دو
3	<i>soh</i>	سَوَه	P.	سه
4	<i>chār</i>	چَار	P.	چهار
5	<i>panj</i>	پَنج	P.	پنج

English.	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	Remarks, whence derived.
6	<i>shish</i>	شِشْ	P. شش
7	<i>haf'ta</i>	هَفَتَا	P. هفت
8	<i>hash'ta</i>	هَشْتَا	P. هشت
9	<i>na'hata</i>	نَهْتَا	P. نه
10	<i>da'hata</i>	دَهْتَا	P. ده
11	<i>yaz'data</i>	يَاَزْدَتَا	P. یازده
12	<i>duwāz'data</i>	دُوَاَزْدَتَا	P. دوازده
13	<i>siz'data</i>	سِزْدَتَا	P. سزده
14	<i>chār'data</i>	چَارْدَتَا	P. چهارده
15	<i>pandhdata</i>	بَاَنْظَدَتَا	P. پانزده
16	<i>shandhdata</i>	شَاَنْظَدَتَا	P. شانزده
17	<i>af'data</i>	اَفَدَتَا	P. هفده
18	<i>aidata</i>	اَیْدَتَا	P. هیجده
19	<i>nōzdata</i>	نَوَزْدَتَا	P. نوزده
20	<i>bīsta</i>	بِیْسْتَا	P. بیست
30	<i>sīta</i>	سِیْتَا	P. سی
40	<i>chel'ta</i>	چَلْتَا	P. چهل

English.	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	Remarks, whence derived.
50	<i>pan'jata</i>	پَنْجَتَا	P. بنچاه
60	<i>shis'ta</i>	شِسْتَا	P. شصت
70	<i>haf'tata</i>	هَفْتَا تَا	P. هفتاد
80	<i>hash'tata</i>	هَشْتَا تَا	P. هشتاد
90	<i>nōdata</i>	نَوَدَتَا	P. نود
100	<i>ṣu'tata</i>	صَطَّ تَا	P. صد
200	<i>duwais'ta</i>	دُوئِسْتَا	P. دوئیست
300	<i>saisatta</i>	سِیْسَتَا	P. سیصد
1000	<i>hāzaratta</i>	هَازَرَتَا	P. هزار

“ O ”

obeyed he	<i>ṭayu gu'dish</i>	طَیْ گُڈِش	Ar. طاعة
offspring	<i>rōr</i>	رَوَر	
often	<i>bārabāra</i>	بَارَبَار	
old man	<i>korkhudā</i>	کَر خُدا	P. leader or chief کتخدا
onion	<i>pīmah</i>	پِیْمَه	
open	<i>wākiseh</i>	وَاکِسَه	
or	<i>walā</i>	وَلَا	Ar. (coll.) ولا



<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
orphan	<i>laytimah</i>	لَيْتِمَه	Ar.	یتیم
oyster	<i>maḥār</i>	مَحَار	Ar.	محار
“ P ”				
pain	<i>dur</i>	دُر	P.	درد
paper	<i>kāghurd</i>	کَاغُرْد	Ar.	کاغذ
pardon	<i>ōfu</i>	أَوْفُو	Ar.	عفو
pass (mountain)	<i>aqabah</i>	أَقْبَه	Ar.	عقبه
peace	<i>ṣulḥ</i>	صُلَح	Ar.	صلح
pearl	<i>jō'r</i>	جَوْر	Ar.	جوهر
pen	<i>qālem</i>	قَالَم	Ar.	قلم
penis	<i>kayr</i>	کَیْر	P.	کیر
people	<i>ād'emī</i>	آدِمِی	Ar.	آدمی
perfume	<i>urf</i>	أُرْف	Ar.	عرف
place	<i>jāga</i>	جَاگَا	P.	جا
plain	<i>bīḥ</i>	بِیَح	Ar. coll. (Shihuh)	بیح
plaster	<i>nūra</i>	نُورِی	Ar. (coll.)	نوری

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
played he	<i>bāz gu'dish</i>	بَاز گُڊِش	P.	بازی کرد
plenty	<i>khayleh</i>	خَيْلَه	P.	خیلی
plough	<i>hays</i>	هَیْس	P.	خیش
pool	<i>burkah</i>	بُرْکَه	Ar.	برکه
poor man	<i>buzā</i>	بُزَا	P.G.D.	برّه
pot cooking	<i>qizān</i>	قِرَان	Turkish	قزان
pottery	<i>jahlah</i>	جَحَلَه	Ar. (coll.)	جعله
prawn	<i>rubiyān</i>	رُبِيَان	Ar. (coll.)	ریبان
pray	<i>nuwāz</i>	نُوَاز	P.	نواز
present	<i>aywum</i>	أَيَوْم		
present (gift)	<i>lik</i>	لِک		
pretty	<i>shīrin</i>	شِيرِن	P.	شیرین
price	<i>qīmet</i>	قِيْمَت	Ar.	قیمه
prison	<i>habas</i>	حَبَس	Ar.	حبس
prophet	<i>nebī</i>	نَبِي	Ar.	نبی
purse	<i>kīs</i>	کِیس	Ar.	کیس

<i>English.</i> " Q "	<i>Kumzāri in Latin</i> <i>Character.</i>	<i>Kumzāri in Arabic</i> <i>Character.</i>	<i>Remarks, whence derived.</i>	
quarrelled he	zuwandās	زوان داس		
quickly	zāmeḥ	زَامَه		
" R "				
rain	bāram	بَارَم	P.G.D.	بارون
			P.	باران
rainbow	qindhaḥā	قِنْضَحَا		
ran he	burwad or	بُرُودْ		
	burwadish	بُرُودِش		
rat	mishk	مِشَك	P.	مشك
raw	tāzagḥ	تَاَزَغْ	P. "fresh"	تازه
razor	setaragḥ	سَتَرَعْ	P.	استره
reaped he	gedeh gi'dish	گَدَه گِدِش		
red	sirkh	سِرَخْ	P.	سُرَخْ
rest	rayaḥah	رِيْحَه	Ar.	راحه
rest (imp.)	hūni (s.)	هُونِي		
	hūnīyeh (pl.)	هُونِيَه		
ring (jewellery)	gister	گِسْتَر	P.	انگستَر

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
ripe	<i>bāligh</i>	بَالِغْ	Ar.	بالغ
river (valley)	<i>waidī</i>	وَيْدِي	Ar.	وادي
road	<i>tayra</i>	تَيْرْ	Ar.	طريق؟
rock (sea)	<i>ayr</i>	أَيْرْ		
rock (land)	<i>burd</i>	بُرْدْ	P.G.D.	برد "stone"
rode he	<i>rukubu gi'dish</i>	رُكْبُ گِشْ	Ar.	ركب
room	<i>ghulafah</i> or	غُلْفَهْ	Ar.	غرفه
	<i>ghurafah</i>	غُرْفَهْ		
root	<i>irq</i>	أَرْقْ	Ar.	عرق
rope	<i>bayn</i>	بَيْنْ	P.	بند
rowing boat	<i>mashūwah</i>	مَاشُوَهْ	P.G.D.	ماشوه
rug	<i>na't</i>	نَاتْ	Ar.	نطع
"S"				
saddle	<i>shidād</i>	شِدَادْ	Ar.	شداد
sail	<i>ōzar</i>	أَوْزَرْ		
salt	<i>khūwah</i>	خُوَهْ		
sand	<i>dīrī</i>	دِيرِي		

English.	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
sat he	<i>nisḥta</i>	نِشْتَا	P.	نشته
Satan	<i>Shaytān'</i>	شَيْطَان	Ar.	شیطان
savage	<i>ko'ī</i>	کُونِی	P. "moun- taineer"	کوهی
scarce	<i>han'duk</i>	هَنْدُکْ		
sea (the)	<i>deṛyō</i>	دَرِیَو	P.	دریا
seaweed	<i>khal'en</i>	خَلَن		
seal	<i>mahr</i>	مَهْر	Ar.	مهر
seed	<i>baidar</i>	بَیْدَر	Ar.	بذر
sell (imp.)	<i>fōsḥin</i> (s.)	فَوَشِن		
	<i>fōsḥinah</i> (pl.)	فَوَشِنَه		
servant	<i>bisḥkār'</i>	بِشْكَار	P.	بیشکار
shaikh	<i>sharkh</i>	شَیْخ	Ar.	شیخ
shallow	<i>riqq</i>	رَق	Ar.	رق
shark	<i>kūlī</i>	کُولِی		
shaved he	<i>san'disḥ</i>	سَانْدِش		
she	<i>yeh</i> or <i>īyeh</i>	یَهْ اِیَهْ		
sheep	<i>ghōsan</i>	غَوْسَن	P. (?)	گوسفند

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.	
ship	<i>jehāz</i>	جهاز	P.G.D.	جهاز
shirt	<i>khāti</i>	خَاتِي		
shoulder	<i>kitf</i>	كَتِف	Ar.	کتف
shrine (a)	<i>ziyāreh</i>	زِيَارَة	Ar.	زيارة
sickle	<i>dās</i>	دَاس	P.	داس
sickness	<i>khūsh nā</i>	خُوشَنَا	P. not well	ناخوش
silver	<i>ukhchah sipireh</i>	أَخِجَه سِيرَه	P. white with <i>ukhcheh</i> money. Possibly white metal money.	سپید
sit down	<i>hūnī (s.)</i>	هُونِي		
	<i>hūnīyeh (pl.)</i>	هُونِيَه		
skin	<i>pōst</i>	پُوسْت	P.	پوست
sky (the)	<i>asmay'nō</i>	أَسْمِينُو	P.	آسمان
			P.G.D.	آسمون
slave	<i>zangair</i>	زَنْگَيْرِ	Ar. (Zanzibar)	زنجی
sleep (imp.)	<i>khurōw (s.)</i>	خُورُو	P. (not imperative)	خواب
	<i>khurōwai (pl.)</i>	خُورُوي	P.G.D.	خت
slept he	<i>khurwas'tah</i>	خُورُسْتَه	P. (?)	خفته

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.	
slowly	<i>han'duk</i> <i>han'duk</i>	هَنْدُكْ هَنْدُكْ		
small	<i>chik</i>	چِکْ	P.	کوچک
smallpox	<i>gid'irī</i>	گِدِرِیْ	Ar.	جدري
smoke	<i>dūr</i>	دُورْ	P. (?)	دود
smoked he	<i>kayshidish</i>	کَشِیدِشْ	P.	کشید
snake	<i>mār</i>	مَارْ	P.	مار
sold he	<i>fōshni'dish</i> or	فَوَشْنِیدِشْ		
	<i>fōshnir'dish</i>	فَوَشْنِرَدِشْ		
soldier	<i>asker</i>	اَسْکَرْ	Ar.	عسکر
solid	<i>jemed</i>	جَمَدْ	Ar.	جامد
son	<i>pas</i>	پَسْ	P. (?)	پسر
sorrow	<i>hazen</i>	حَزَنْ	Ar.	حزن
south	<i>sayil</i>	سَیْلْ	Ar., possibly from star <i>suha'il</i>	سَهیل
south wind	<i>say'ti</i>	سَیْلِیْ	Ditto	سَهیلی
sowed he	<i>kash'idish</i>	کَاشِیدِشْ	P.	کاشت
sparrow	<i>şafşūf</i>	صَفْصُوفْ	Ar. ?	صفصف
spear	<i>qayn</i>	قَیْنْ	Ar.	قنا

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
spoke he	<i>mejeme gi'dish</i>	مَجَم كِدِشْ		
spoon	<i>quf'sheh</i>	قُفْشَه	Ar. (coll.)	قفشه
spring (season)	<i>jōweh</i>	جُوَه		
spring (water)	<i>chōm</i>	چَوَم	P. (?)	چشمه
stand up	<i>qawumah or</i>	قَوُومَه	Ar.	قیام
	<i>sakhō</i>	سَخَو		
star	<i>starg</i>	سَتَرَکْ	P.	ستاره
steamer	<i>jihāz or jehāz</i>	جَهَاز	P.G.D.	جهاز
stick	<i>bākūr</i>	بَاکُوْر		
stone	<i>raygh</i>	رَیغْ	P. (?) “ sand ”	ریگ
storm	<i>shartagh</i>	شَرْتَعْ	Ar. (coll.)	شرته
straight	<i>aydi'</i>	أَيْدِلْ	Ar.	عدل
strength	<i>qūwah</i>	قُوَه	Ar.	قوه
strike (imp.)	<i>bi'zen (s.)</i>	بِزَنْ	P.	بزن
	<i>bizainah (pl.)</i>	بِزَیْنَه		
struck he	<i>buzūr'dish</i>	بُزُرْدِشْ		
sugar cane	<i>qab shākīr</i>	قَبْ شَاکِرَه	P.	قاب شکر



<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
Sultan (the)	<i>sultānō</i>	سُلْطَانُو	Ar.	سلطان
summer	<i>hāmīn</i>	هَامِين		
sun (the)	<i>intāfō'</i>	اِنْتَاڤُو	P. (?)	افتاب
sunrise	<i>intafeh taybala</i>	اِنْتَاڤِيْلا		
sunset	<i>bungō</i>	بُنْكَو	P.	بانگ
		Muadhdhin's call to prayer.		
swam he	<i>shinau gi' dish</i>	شِنَاوِگِدِشَن	P.G.D.	شناو کرد
sweat	<i>araq</i>	اَرَقْ	Ar.	عرق
sword	<i>shamshūr</i>	شَمْشِيرْ	P.	شمشیر
" T "				
teeth	<i>dinān</i>	دِنَانْ	P.	دندان
that	<i>ān</i>	اَنْ	P.	آن
them	<i>shen</i>	شَنْ		
there	<i>anso</i>	اَنَسُو	P.	آنجا
			P.G.D. (nasal n)	انسو
these	<i>ya'an</i>	يَاْاَنْ		
they	<i>shan or shen</i>	شَانْ شَنْ	P.	ایشان

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.
thigh	<i>fakhat</i>	فَحَتْ	Ar. نَفَذَ
thing	<i>chīz</i>	چِيزْ	P. چيز
thirst	<i>chaynagh</i>	چِينَع	
this	<i>īyah</i>	اِيَه	
thorn	<i>khār</i>	خَار	P. خار
those	<i>ānanah</i>	أَنَه زَه	P. آنها
thou	<i>tō</i>	تَو	P. تو
thunder	<i>ra'ad</i>	رَاد	Ar. رعد
thus	<i>incheh</i>	اِنْچَه	
to	<i>hatta</i>	حَتَّى	Ar. حتى
to-day	<i>rōzō</i>	رَوَزَو	P. امروز
together	<i>wa'ungur</i>	وَأَنْگَر	P.G.D. واحدیگر
to-morrow	<i>nuwāz ṣabah</i>	نَوَاز صَبَحْ	P.G.D. "Morning" used for "to-morrow" صبا
tongue	<i>zuwān</i>	زُوَانْ	P. زبان
took he	<i>gi'dish</i>	گِیشْ	
tower	<i>burj</i>	بُرْجْ	Ar. برج

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.
town	<i>wilariyah</i>	وَلَايَهْ	Ar. ولايه
tree	<i>shidreh</i>	شِدْرَهْ	Ar. شجره
tribe	<i>gay'bileh</i>	قَبِيلَهْ	Ar. قبيله
truth	<i>rāstī</i>	رَاسْتِي	P. راستي
“ U ”			
ugly	<i>bunj</i>	بُنْجْ	
umm sabiyan	<i>umm saby'ah</i>	أُم صَبِيَّهْ	Ar. ام صبيان
umm zar	<i>mām zār</i>	مَام زَارْ	Ar. ام زار
understand	<i>danadish</i>	دَانَدِشْ	
“ V ”			
vessel (craft)	<i>dādar</i>	دَادَرْ	
Venus	<i>za'harah</i>	زَهْرَهْ	Ar. زهرة
village	<i>walariyah chik</i>	وَلَايَهْ چَاكْ	A.P.
virgin	<i>bi'kreh</i>	بِكْرَهْ	Ar. بكر
“ W ”			
walked he	<i>maysh gid'ish</i>	مَيْشْ كِدِشْ	Ar. مشي
wall	<i>hāwī</i>	حَاوِي	Ar. حوي
wanted he	<i>watidish</i>	وَاتِدِشْ	

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
war	<i>jung</i>	جُنْگ	P.	جنگ
war cry	<i>ne'debēh</i>	نَدَبَه	Ar.	ندبه
wash (imp.)	<i>chōr</i> (s.)	چَوَر	P.	شور
	<i>chōrai</i> (pl.)	چَوَرِيَه		
washed he	<i>chistish</i>	چِستِش	P.	شت
water	<i>hau</i>	هَآو	P.	آب
			P.G.D.	آؤ
waves	<i>bārm</i>	بَارْم		
we	<i>mah</i>	مَه	P.	ما
weakness	<i>ta'if</i>	طَيْف	Ar.	ضعف
wealth	<i>pāchā</i>	پَاچَا		
well a (water)	<i>chō</i>	چَو	P.	چَاه
went	<i>reft</i>	رَفَت	P.	رَفَت
west	<i>ghushben</i>	غُشْبَن		
west wind	<i>ōferen</i>	اَوْفَرَن	Ar. ? possibly asso- ciated with "dust".	عَفَر
whale	<i>sharhat</i>	شَوَحَط		

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
wheat	<i>gaynum</i>	گَينُم	P.	گَندُم
			P.G.D.	گَندُم
when	<i>kayī</i>	کَی	P.G.D.	کِ
where	<i>gāyā</i>	گَیَا		
which	<i>kāram</i>	کَاَرَم		
whisper	<i>nej'weh</i>	نَجْوَه	Ar.	نَجْوَه
white	<i>spīr</i>	سَپِیَر	P. (?)	سفید
whole	<i>hamū</i>	هَمُو	P.	همه
why	<i>chambō</i>	چَمَبُو		
widow	<i>tarīkeh</i>	تَرِیکَه	Ar.	تَرِیکَه
wife	<i>zank</i>	زَنَک	P.	زن
			P.G.D.	زنک
window, small	<i>rōzen</i>	رَوَزَن	P.	روزن
window, large	<i>darīsh</i>	دَرِیْشُ	P.	دریچه
winter	<i>dimestān</i>	دَمَسْتَان	P.	زمستان

<i>English.</i>	<i>Kumzāri in Latin Character.</i>	<i>Kumzāri in Arabic Character.</i>	<i>Remarks, whence derived.</i>	
with	<i>wāh</i>	وَاه	P.G.D.	وا
			P.	يا
without	<i>bāghā</i>	بَاغَا	Ar. ?	بغیر
woman	<i>zank</i>	زَنَكْ	P.	رن
			P.G.D.	زنل
wood	<i>dār</i>	دَار	P.G.D.	دار
work	<i>kār</i>	کار	P.	کار
work (imp.)	<i>kārkin</i> (s.)	کَار کِن	P. ditto	
	<i>kārkai</i> (pl.)	کَار کَی		
worked he	<i>kārgi'dish</i>	کار گِش	P. ditto	
wound	<i>awaqah</i>	أَوْقَة	Ar. hindrance?	اعاقه
write (imp.)	<i>katabu'kin</i> (s.)	کَتَبُ کِن	Ar.	کتابه
	<i>katabukai</i> (pl.)	کَتَبُ کَی		
wrote	<i>katabagi'dish</i>	کَتَبَ گِش	Ar.	کتب
“ Y ”				
year	<i>sāl</i>	سَال	P.	سال
yellow	<i>zurd</i>	زُرْد	P.	زرد

English.	Kumzāri in Latin Character.	Kumzāri in Arabic Character.	Remarks, whence derived.
yes	hay or na'am	هَي نَمَّ	Ar. إِي نَم
yesterday	dūshīn	دُوشِين	P.G.D. دوشين
you (sing.)	tō	تَو	P. تو
you (pl.)	shumā'	شَمَا	P. شما
youth	kōrk	كُورَكْ	
" Z "			
zar	zār	زَارْ	Ar. P.G.D. زار
zaṭuṭ	ziti (zuṭin)	زِطِّي زُطِينْ	Ar. P.G.D. زطي

## APPENDIX A

Brief note on peculiarities of the Arabic used by the interior mountain Shihuh of Musandam Peninsula (not the Arabic of the Kumāzara which is the Omani dialect):—

*alif*. The long *a* is pronounced as in Persian word خان, e.g.

جبال is pronounced *gabawl*, not *jibāl*.

مكان is pronounced *makawn*, not *makān*.

ذ *dhal*, ض *dhad* have a hard *d* sound (د), e.g. هذا is pronounced *haw'da*, not *hadha*. (The Shihuh value of this character is the same as the corrupt Egyptian or Palestinian value, not as the uncontaminated Badu value which resembles more the English *th* in "that".)

ث *tha* has a hard *t* sound (ت), e.g. تِلَاثَه is pronounced *tlaw'ta*, not *thalā'tha*, again resembling the Egyptian value and not the Oman or Najdian value which is *th* as in the English word "thanks".

و *waw* has a slight suspicion of a *v* sound, e.g. **والله** is pronounced *vallah* rather than *wallah*.

او *au* is pronounced *o* as in the Omani dialect, e.g. **فوق** *fōq* (not as the English diphthong *ow*).

ر *ray* is pronounced *or* as the Urdu (ر), thus **صار** sounds more like *sor* than *sar*.

ج *jim* is pronounced *g* if the initial radical and generally *y* if the medial, as is common in other Badawin dialects.

To denote the future tense a *b* ب is introduced instead of an *s* س before the verb, as in Oman and Palestine dialects.

e.g. **باروح** *baruh* } I shall go.  
**بأمشي** *bamshi* }

There are many unusual words or variations of the common word in use, e.g. :—

water	<i>on'ghah</i>	<b>أَوْ نَغَة</b> (ماء seldom)
sun	<i>shamsh</i>	<b>ش</b> (ش becomes س)
plain	<i>bih</i>	<b>ب</b> (ب becomes س)
sheep	<i>ghalam</i>	<b>ل</b> (ل becomes ن)
kneebone	<i>zimmah</i>	(سم Oman colloquial)
back	<i>hāqū</i>	(ظهر Oman colloquial)
hand	<i>idat</i>	(يَد Oman colloquial)

In answering a question negatively the *Shiḥi* Badu does not merely say *la* but has a curious trick of repeating the verb interrogatively, and adding *la*. Thus :—

Question.

Answer.

Has the man come	<b>هل جاء الرجل</b>	Has he come. No. <b>جاء لا</b>
Has the man gone	<b>هل جاء الرجل</b>	Has he gone. No. <b>راح لا</b>
Will you go to Muscat	<b>هل تروح لمسقط</b>	Will I go. No. <b>باروح لا</b>



Ibn Batuta recorded a similar if somewhat modified observance of this at Kilhat, a port more than 200 miles south of Musandam, and one never at any time in Shihuh occupation, but my recent visits would indicate that it is not found there any more. (See *Voyages of Ibn Batuta*, ii, 226.)

Other peculiarities of the Shihuh Badawi Arabic are set forth in "The Shahee Dialect of Arabic", by Lieut.-Col. Jayakar, *Journal Bombay R.A.S.*, April, 1902, which work would appear to require some revision.

NOTE, FOR WHICH IN SUBSTANCE I AM INDEBTED TO  
MR. C. J. EDMONDS.—B. T.

1. The grammar and vocabulary show Kumzari to be a quite characteristic Iranian dialect: which leads one to suppose that the people are immigrants from the Persian side of the Gulf. Geographical considerations would lead one to look for their place of origin in south-central or south-eastern Persia, and the philological material seems quite consistent with this.

2. Most Iranian dialects now have an appreciable proportion of Arabic borrowings: the rather high proportion in Kumzari is natural for a people settled on the Arabian shore. As will appear many of my unidentified words are Iranian, increasing the proportion.

3. In the notes that follow the following abbreviations are employed:—

- MP. Modern Persian (Cl. = classical, Cq. = colloquial when a distinction is made).  
SK. Soran Kurdish (i.e. of Sulaimani, Kirkuk, etc.).  
BK. Bahdinan Kurdish (i.e. Zakho, Amadia, etc.).  
BI. Bushiri.  
LK. Lakki.

LI. Luri.

CD. Central Dialects (includes G. = Gabri dialect of the Persian Zoroastrians and KN. = Kashan).

KZ. Kumzari.

4. Modern Persian, it would seem, representing as it probably does the development of the written language of the state records of Persia from a remote antiquity, is in many ways the least typical of all the Iranian dialects. The other unwritten dialects have developed along certain established but varying lines of phonetic change. Thus it happens that these dialects frequently resemble each other far more than they resemble MP., though out of contact for centuries. My vocabulary illustrates many of these phonetic rules.

5. The Kumzari verb as recorded by me Mr. Edmonds states does not tally entirely with the Iranian verb, and perhaps some future traveller to Musandam may be curious to look into it. He adds :—

(a) The only auxiliary is the verb “to be” : the present tense is in some cases only found in the enclitic form ; e.g. :—

	MP.	BI.	SK.
Sing.	1st -m	-m	-m
	2nd -ī	-ī	-ī, -t
	3rd -st	-e	-e
Plur.	1st -īm	-īm	-īn
	2nd -īd	-īn	-n
	3rd -nd	-n	-n

(Short vowels are to be inserted before the enclitic after consonants.)

(b) The pronominal suffixes of the conjugated verb are similar, but do not exactly correspond, e.g. :—

MP.	BI.	SK.	LK.
-m	-m	-m	-m
-ī	-ī	-ī, ī, -t	-ī

MP.	BI.	SK.	LK.
-ad (or none)	e, -sh	-a, -ê, -i	-e, -u, -i
-im	-im	-in, mān	-im, -imu
-id	-in	-n, -tān	-in, -inu
-nd	-n	-n, -iān	-n, -ūn, -u, etc.

(c) The enclitic possessive adjectives are again slightly different, e.g. :—

	MP.	SK.
1.	-m	-m
2.	-t	-y, t
3.	-sh	-i
4.	-mān	-mān, -in
5.	-tān	-tān, -n
6.	-ishān	-iān, n, etc.

(d) There exist also the independent forms of the pronouns :—

	MP.	SK.	LK.
1.	man	myn	me
2.	to	to	tu
3.	ū, vai	ew	o
4.	mā	ême	ime
5.	shuma	êwe	hume
6.	ishan	ewan	wen, wene, etc.

(e) The Iranian verb has two stems, the past stem (which is also that of the infinitive) and the present stem, the latter being generally a phonetic modification of the former; thus the transitive verb *kerdan* (MP.) or *kyrdyn* (SK.), to make, to do :—

	MP.	SK.	LK.
Infinitive	<i>Kerdan</i>	<i>Kyrdyn</i>	<i>Kyrdyn</i>
Past-stem	<i>Kerd-</i>	<i>Kyrd-</i>	<i>Kyrd-</i>
Pres.-stem	<i>Kun-</i>	<i>Ke-</i>	<i>K-</i>
Past tense	<i>Kerd-am</i>	<i>Kyrd-ym</i>	<i>Kyrd-yme</i>
	<i>Kerd-î</i>	<i>Kyrd-y(t)</i>	<i>Kyrd-it</i>
	<i>Kerd</i>	<i>Kyrd-i</i>	<i>Kyrd-i</i>

	MP.	SK.	LK.
Past tense	<i>Kerđm</i>	<i>Kyrd-mān</i>	<i>Kyrd-īnu</i>
	<i>Kerđd</i>	<i>Kyrd-tān</i>	<i>Kyrd-īnu</i>
	<i>Kerdand</i>	<i>Kyrd-iān</i>	<i>Kyrd-ūne</i>

*Note.*—In Bushiri the 3rd singular is *Kerdish* and the 2nd plural *Kerd-īn*.

Pres. tense	<i>Mī-kun-am</i>	<i>De-ke-m</i>	<i>Mek-em</i>
	<i>Mī-kun-ī</i>	<i>De-ke-i</i>	<i>Me-k-i</i>
	<i>Mī-kun-ad</i>	<i>De-k-a</i>	<i>Me-k-e</i>
	<i>Mī-kun-īm</i>	<i>De-ke-īn</i>	<i>Me-k-īm</i>
	<i>Mī-kun-īd</i>	<i>De-ke-n</i>	<i>Me-k-īnu</i>
	<i>Mī-kun-and</i>	<i>De-ke-n</i>	<i>Me-k-en</i>

(f) There is generally no prefix for the past tense. MP. (Cl.), however, has in the indicative *bi*—which has a slight emphatic meaning or none at all, e.g. *bi-raft* = “he went”. SK. has a past subjunctive, e.g. *eger b-kyrd-āye* “if he has done”.

(g) Nearly all dialects have a prefix in the present tense of the indicative: MP. *mī-*; SK. *de-*, *e-*; LK. *me-*; G. *et-*, *t-*, *d-*; KN. *et-*, *at-*; LI. has none. *Bi* is sometimes found with the indicative with no meaning, or with future meaning, but it is generally the prefix of the subjunctive. In CD. it is sometimes found in front of the other prefixes.

(h) The termination *-k* with various vowels is common to most dialects and denotes the definite article (SK.), diminutive, contempt, familiarity (SK., MP.), or, by frequent use, has come to lose these particular implications and is virtually meaningless.

(i) The final *-h* in *Persian* words in *-eh* frequently represents an earlier *k* or *g*, cf. *bandeh* (MP.) “servant”, plur. *bandegan*.

(j) One of the commonest phonetic rules is for the complete dropping of consonants in various circumstances.

(k) Kurdish preserves vocalic *r* and *n*. This may perhaps account for the 2nd plural of my conjugation and the

apparent presence of the parallel forms, with and without *r*, in the past tense of the verb "to make".

6. Comments on the foregoing paper.

Page 786.

SK. has a "heavy" *r*, which is transliterated *rh*, distinct from the "light" *r*.

My percentage of Iranian roots will have to be increased in the light of the following at the expense of "untraced".

The absence of the broad MP. value of *alif*, it would seem, has no special significance as that value is not characteristic. In SK., for instance, the *alif* is quite flat.

All Iranian dialects (like Turkish) soften the hard Arabic consonants. SK. also, although it has borrowed the 'ain sound with some Arabic words, frequently substitutes *h* for it, e.g. *Hewwas* = 'Abbas, *Homer* = 'Umar.

Pages 787 and 788.

The first table, Mr. Edmonds considers, seems to be conjugation of the present of the verb "to be" (see para. 5, rule (a)), being the independent personal pronouns followed by the enclitics. For the second table compare rule (d). From the third table it would seem that KZ. tends to use as possessive enclitics without the intervention of the *izafet* "-i" the forms usually independent. The plural in long -*a* evidently corresponds to -*hā* of MP., where, for instance, "your dogs" is *sag-hā-y shumā*.

SK. has indefinite article in -*ê*, and sometimes inserts a phonetic -*t*- between a vowel ending and a following vowel, but not in front of -*ê* of the article.

Page 789. For the *k* in *murdk*, *zank*, see para 5, rule (h).

Page 790.

In MP. it is usual to add *tā* to numeral adjectives qualifying things from one upwards. This appears in many dialects, e.g. G. has *te* and KN. has *to*. The start at seven seems peculiar. In MP. numerical adjectives qualifying names

of persons (also camels and palm-trees) require to be followed by *nafar*, the *Arabic* equivalent of *kas*.

*Pages 792 and 793.*

In the table starting "I am big" is another example of the enclytic present of the auxiliary verb "to be", which would appear, Mr. Edmonds believes, to make erroneous my statement on page 798. In the light of the other Iranian dialects the statement that the forms of the 1st and 2nd persons are the same in the singular and plural is odd. See para. 5, rule (a); the *i* in the plural should, it would seem, in each case be long. The absence of final *n* in the 2nd person plural is perhaps explained by rule (k).

The final *-ah* for the singular and *-in* for the plural of the comparative are again enclytics of the verb "to be" (3rd person), as, indeed, is borne out by the examples on the next page.

Mr. Edmonds has met *gep* in LI.—"old".

*Pages 794 foll.*

Mr. Edmonds considers that there should be an infinitive form, and adds that there is no question of trilateral roots in these purely Iranian words.

Perusal of rules *e, f, g*, para. 5, will make the conjugations quite clear. My verb *gurdish* is thus probably, in fact, simply the MP. *kerdan*, SK. *kyrdyn* = "to make", "do" (perhaps originally making two distinct verbs corresponding to SK. *gyrtyn* = "to take" and *kyrdyn* = "to make"). This verb *kerdan* can be used with almost any noun or adjective to form a single verbal idea, e.g. in MP. *su'āl kerd* = *pursīd* = "he asked". *Su'āl* is a separate word, and my first conjugation would appear to be the verb *kerdan*, which in KZ. seems to have become *gurdan*. The past root *gurd*—with the pronominal suffixes given in rule (b)—gives my conjugation of the past tense. The present root in KZ. is not *kun-* as in MP., but *k-* like the LK., and the *ti-* in KZ. is the present prefix given in rule (g). The conjugation thus almost exactly

corresponds with the SK. (see rule (e)). The KZ. imperative, however, corresponds with the MP. and not the LK. root, and must be a late borrowing from MP. For the form of the 2nd plural see rule (l).

My second conjugation corresponds to the verb *zadan*: past stem *zad-*, present stem *zan-* in MP. (The presence of an *r* in the past is unexpected, but *r* has strange tricks which it would be laborious to explain, see rule (l).) The past tense as given, therefore, consists of the emphatic prefix *bu-*, the past stem *zu(r)d*, and the pronominal suffixes. The present is the prefix *bi-*, the present stem *zain-*, and the pronominal suffixes.

The third conjugation corresponds to the MP. *raften*, past stem *raft-*, present stem *rav-*, and the SK. *rhuwishtyn*, past stem *rhu-*, present stem *rho* = "to go". The KZ. past tense thus consists of prefix *bu-*, past stem *rwad-*, and the pronominal suffixes. The absence of the 3rd person suffix *-ish* is more normal than its presence (Mr. Edmonds encountered it only at Bushire). It is not impossible that transitive verbs take it and intransitive do not. The rearest parallel that occurs to Mr. Edmonds is the LI., which makes *rāt-em* "I went". The present consists of the normal particle *tu-*, the present stem *rwa-*, and the pronominal suffixes. It is very close to the SK., which goes:—

*De-rho-m, De-rho-i, De-rhw-ā, Derho-in, De-rho-n, De-rho-n.*

The fourth conjugation corresponds to MP. *firukht-an*, *firūsh-* and SK. *frosht-yn*, *frosh-* = "to sell". Here the KZ. seems to be *foshnid-an*, *foshn-*. There is no prefix in the past, but the normal prefix *ta-* in the present.

The past participle in *-seh* might be interesting. None of the Western dialects Mr. Edmonds encountered has it.

Page 798.

Mr. Edmonds considers my statement that there is no auxiliary verb "to be" needs verification. The third and fourth examples of the first table have the 3rd person

present enclitic of the verb "to be". The *na* at the end is quaint. In SK. the negative goes with the enclitic auxiliary, in BK. it precedes the predicative adjective, e.g. SK. *eme bāsh niye*, "this is not good," but in BK. *ewe nabāshe*.

SK. also has properly no verb "to have", and similar periphrasis is used.

Pages 798-801.

The sentences might belong almost to any Iranian dialect.

*Hāmed* "he came" = MP. *āmad*. SK. also has aspirates where MP. has none (but has not this word).

*Reft* "he went" is identical with MP., but it does not correspond with my conjugation given on page 796 of *burwad*.

Pages 798 to 800.

Mr. Edmonds observes that none of the verbs on these pages have the emphatic prefix *bi-*; nor have they the suffix *-ish*, but they are all intransitive.

*Juwān* for "pretty", "handsome," is also the SK.

Page 801.

*Tātum* "I want" might be interesting. In SK. the verb for "to want", "wish," is anomalous.

#### 7. Remarks on the Vocabulary.

Page.	English.	Kumzāri.	Remarks.
803.	Abandoned	<i>wesht-ish</i>	SK. has <i>hishtin</i> = "to leave". In many dialects <i>w</i> and <i>h</i> correspond.
	Afternoon	<i>pishtu</i>	SK. has <i>pysht</i> = "behind", "after".
	And	<i>wa</i>	The word is equally Iranian.
	Anger	<i>zur</i>	MP. has <i>zūr</i> = "violence".
804.	Barley	<i>jah</i>	BK. has <i>jā</i> .
805.	Bit	<i>kha'adish</i>	<i>Khā'idan</i> is MP. for "bite", "gnaw," etc.
806.	Born	<i>zaseh</i>	Very interesting, see remarks on pages 792 foll.
	Boy	<i>rok</i>	Cf. SK. <i>kurh</i> , <i>kurheke</i> .
807	Brought, he	<i>wadish</i>	Seems to be <i>āwurd-ish</i> .



Page.	English.	Kumzāri.	Remarks.
807.	Cave	<i>gaud</i>	<i>Gaud</i> in MP. = "hollow", "depressed" (place).
	Child, fem.	<i>dītk</i>	<i>Dit</i> usual in CD. ( <i>kh</i> having disappeared, see rule ( <i>k</i> )). For final <i>k</i> , see rule <i>h</i> .
	Closed	<i>habniseh</i>	Peculiar and interesting.
808.	Come	<i>biyo</i>	Identical in LI.
811.	Dry	<i>hishk</i>	SK. has <i>wushk</i> , see "aban- doned".
	Dwelt	<i>nisht</i>	SK. has <i>nishtin</i> "to sit".
	Dug	<i>tikayna</i>	Must be the present cf. SK. <i>de-ken-e</i> "he digs".
812.	Egg	<i>khaig</i>	MP. <i>khāyeh</i> = "egg", gen. "testicle".
813.	Eye	<i>chom</i>	The disappearance of <i>sh</i> is typical.
	Father	<i>bap</i>	Common in all Iranian dialects with long <i>a</i> .
814.	Fell	<i>keft</i>	SK. has <i>kewt</i> , BK. <i>keft</i> .
816.	Fox	<i>rayu</i>	SK. has <i>rēwi</i> "fox" = MP. <i>rūbā</i> .
817.	He	<i>yeh</i>	See remarks above on pro- nouns.
	Here	<i>aywo</i>	SK. <i>ewê</i> = "there".
818.	Ink	<i>darman</i>	MP., SK. <i>dermān</i> = "drug", "medicine."
	Instead of	<i>jāga</i>	SK. has <i>jēga</i> = "place", "in place of."
819.	Key	<i>katīl</i>	SK. has <i>ketīl</i> = "key".
	last night	<i>dūshīn shō</i>	MP. <i>dūsh</i> = "last night"; SK. has <i>shō</i> = "night."
820.	Laughed	<i>khanīdish</i>	SK. has <i>kanī</i> = "he laughed" (i.e. without the first <i>d</i> of the MP. root).
	Light	<i>suwōk</i>	SK. has <i>sūk</i> "light".

Page.	English.	Kumzāri.	Remarks.
820.	Lip	<i>lo</i>	SK. has <i>lêw</i> .
	Little (adv.)	<i>handuk</i>	MP. has <i>andak</i> .
821.	Medicine	<i>darman</i>	Identical in MP. and SK. with second <i>a</i> long.
	Milk	<i>sayrah</i>	? = MP. <i>shîr</i> , dialect <i>sîr</i> .
822.	Mouse	<i>musk</i>	SK. <i>mishk</i> = "mouse."
823.	Near	<i>naysik</i>	SK. <i>nezik</i> .
	None	<i>ichineh</i>	? <i>hîch niye</i> .
	Noon	<i>pîshîn</i>	? <i>pîsh</i> "in front" (opp. to <i>pysht</i> , see "afternoon").
824.	Nothing		See "none".
	Hundred	<i>sutata</i>	SK. <i>sat</i> .
826.	Often	<i>bārabāra</i>	MP., SK. <i>bāra</i> = "a time"; <i>bārabāra</i> "again and again".
	Open	<i>wākiseh</i>	Apparently = <i>wā kurseh</i> (see conjugation) = <i>wā kerdeh</i> of MP. = "opened".
827.	Place	<i>jaga</i>	SK. has <i>jêga</i> = "place".
	Pray	<i>nuwāz</i>	SK. = <i>nōzh</i> .
829.	Quarrelled	<i>zuwandās</i>	? <i>zuwan dā-ish</i> = "he gave tongue," <i>zwān</i> , <i>zabān</i> = "tongue."
	Ran	<i>burwad</i> , etc.	= "he went", see above.
830.	Raw	<i>tāzagħ</i>	For this and KZ. words in <i>gh</i> see rule (j).
	Rock	<i>bard</i>	SK., LI. <i>berd</i> .
831.	Salt	<i>khūwah</i>	SK. <i>khō</i> .
	Scarce	<i>handuk</i>	= MP. <i>andak</i> .
	Sell		See above, on pages 794-7.
832.	She		See above, on pronouns.
	Silver	<i>spireh</i>	SK., LI., etc., <i>spî</i> = "white".
833.	Slowly		See "little", above.
835.	Summer	<i>hāmîn</i>	Cf. SK. <i>hāwîn</i> .
	Sunrise	<i>taybala</i>	? <i>tê</i> (SK.) = "comes", <i>bālā</i> (MP.) = "up".

Page.	English.	Kumzāri.	Remarks.
835.	Them These They		Iranian ; see above.
836.	Thirst	<i>chaynagh</i>	Cf. MP. <i>tishnagī</i> ( <i>tishneh</i> = "thirsty").
	Tongue	<i>zuwān</i>	Also <i>Kurdish</i> .
	Took	<i>gidish</i>	Prob. <i>girt-ish</i> . SK. has <i>gyrt</i> = "he took" = MP. <i>girift</i> . Not to be confused with <i>kerd</i> (MP.), <i>kyrd</i> (SK.) = "he made".
	To-morrow	<i>nuwāz</i> <i>ṣabāḥ</i>	Prob. "at morning prayer", i.e. to-morrow morning (see "pray", above).
837.	Ugly	<i>bunj</i>	See bad : unknown in Western dialects : might be interesting.
	Understand	<i>danadish</i>	= MP. <i>dānad</i> = "he knows".
838.	Wanted	<i>watidish</i>	See remark on p. 801 of article above. Perhaps <i>wa</i> is the root of the verb "to want". SK. has <i>em -ewê</i> = "I want".
	Water	<i>hāw</i>	"Āw" is almost universal in dialect.
	Wheat	<i>gaynum</i>	SK. <i>genym</i> .
839.	Where	<i>gāyā</i>	SK. <i>kō</i> ; "where is ?" <i>kō-ye</i> .
	Which	<i>karami</i>	Cf. MP. <i>kudām</i> ; SK. <i>kam</i> .
	White	<i>spīr</i>	SK., LI. <i>spī</i> .
	Whole	<i>hamū</i>	SK. <i>hemū</i> .
	While	<i>chambo</i>	SK. <i>bō chi</i> .
	Window	<i>rōzen</i>	Cf. MP. <i>rōshan</i> = "light."
	Winter	<i>dimestan</i>	Very interesting ; all Western dialects, including MP. have a <i>zemistān</i> , <i>zwistān</i> , etc. ;

Page.	English.	Kumzāri.	Remarks.
			<i>dimestān</i> is, I believe, pure Pehlevi, but might well be preserved in eastern dialects; cf. SK. <i>zānystan</i> , MP. <i>dānistān</i> , "to know."
840.	Wood	<i>dār</i>	SK. <i>dār</i> .
841.	Youth		See "boy".

8. To recapitulate. Kumzāri is a quite typical Iranian dialect. Both geographical and linguistic considerations point to immigration from the opposite shore of the Persian Gulf. The principal characteristics of Kumzāri not shared with the western dialects known to Mr. Edmonds, and which might, therefore, help to identify the affinities of the people, seem to be:—

(a) The past participle in *-seh*.

(b) The preservation of *-egh* for MP. *-eh* (e.g. *tāzegh* = *tāzeh*, *chaynegh* = *tishneh*, *gushnegh*; MP. *gurusneh*, MP. (Cq.) *gusneh*; *khaig* = *khāyeh*, etc.).

(c) The position of the negative.

The most interesting single word seems to be *dimestān* = "winter."

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# Stress-induced Vowel Lengthening and Harmonization in Kumzari

Erik J. Anonby, Carleton University, Ottawa, and Uppsala University  
erik\_anonby@carleton.ca

## Abstract

This paper presents the morphophonological effects of four suffixes on noun stem vowels in Kumzari: the simple plural suffix *-an*, the existential plural clitic *-in*, the definite suffix *-ō*, and the indefinite suffix *-ē*. Two of the suffixes (*-an* and *-ō*) have an effect on the stress placement of their host stem. This results in an array of alternations which may be generalized as lengthening of the stem's final vowel and, in the case of *-ō*, harmonization of the stem's final vowel to that of the suffix. The remaining two suffixes (the clitic *-in* and the suffix *-ē*) are included in this study to emphasize the role of stress placement in vowel alternations in Kumzari: although *-in* and *-ē* are segmentally and semantically analogous to the first two suffixes – and, in the case of *-ē*, morphosyntactically equivalent – they have no effect on stress placement and consequently do not precipitate vowel lengthening or harmonization.

**Keywords:** Kumzari, languages of Arabia, morphophonological processes, vowel harmony, stress-length interaction

## 1. Introduction<sup>1</sup>

Kumzari is an endangered language spoken by about 5000 people in Oman, the United Arab Emirates and Iran. Speakers of the main dialect are found on the Musandam Peninsula of Oman and in small groups in cities along the Gulf coast of the United Arab Emirates. Laraki, a closely related dialect of the language, is spoken across the Strait of Hormuz by a single community on Larak Island in Iran (Anonby & Yousefian 2011, Lewis 2011).

The Kumzari language (endonym: *kumzārī*<sup>2</sup>) was identified by Jayakar (1902), and a brief grammar sketch and lexicon appeared in Thomas (1930). Although it is often referred to as a mixed language, its core vocabulary and verbal morphology support Skjærvø's (1989) classification of Kumzari within the Southwestern group

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تاتم شکره قادر کمطاریه تکم، آیشنه آر قبیلی بورن وجوانن بمناء، املو مه چدن جوان. حس چدم این ائده خانغونیم. شکره شه تکم خیکی. سادو مه چدن و وقفه بورن واما و شجه مه چدن. و حبه تکم شکره قادر آدمی تکم، خاصت ریشدن و آدمی آر تیسکن دچینه، حافظو جسین بتقالید خو اولین. و حبه تکم شکره آیشنه آر سادو مه چدن ائده بحث مه بنا، خاصتن نوفل پس حمد و مائه پس سلیمین و ایل حس ایلکو. قصرو چسی نه! بارک الله فیکم!

of Iranian languages. A large proportion of the overall vocabulary, however, as well as many linguistic structures, may be traced to influence from Arabic, including the neighbouring Shihhi dialect of Arabic (cf. Bayshak 2002, Anonby 2011). Still, Kumzari is highly differentiated from its Southwestern relatives and neighbouring Arabic varieties. In particular, Kumzari morphophonology is distinctive and complex.

One process characteristic of Kumzari is pervasive vowel alternation within stems, which is motivated by certain suffixes. This process, referred to as “umlaut” by Skjærvø (1989: 365), is observable from the data in Thomas (1930). However, it is not documented there in a systematic way, and for this reason the regularity and extent of this phenomenon, as well as its motivation, are difficult to determine.

In the present paper, I re-examine this phenomenon by introducing the morphophonological effects of four suffixes on root vowels in Kumzari:

1. the simple plural suffix *-an*
2. the existential plural clitic *-in*
3. the definite suffix *-ō*
4. the indefinite suffix *-ē*

Two of these suffixes (*-an* and *-ō*) have an effect on the stress placement of their host stem. This results in an array of alternations which may be generalized as: a) lengthening of the stem’s final vowel and, in some cases, b) harmonization of the stem’s final vowel to that of the suffix.

The remaining two suffixes (the clitic *-in* and the suffix *-ē*) are included in this description to emphasize the role of stress placement in vowel alternations in Kumzari. Although *-in* and *-ē* are segmentally and semantically analogous to the first two suffixes – and, in the case of *-ē*, morphosyntactically equivalent – they have no effect on stress placement and consequently do not precipitate vowel lengthening or harmonization.

The description given here is based on an analysis of 4500 lexical items as well as a number of longer texts collected from various Kumzari speakers (al-Kumzari (ms.), Anonby & van der Wal Anonby, in preparation). Because of the complexity of the alternations, this paper introduces the behaviour of these affixes with a common but very specific subset of noun shapes, namely two-syllable nouns with a CVC.CVC shape (e.g., *gambil* ‘hole’, etc.). While a historical and comparative analysis of affixation and stress patterns in related and neighbouring languages is important in its own right, it is beyond the scope of this paper.

<sup>2</sup> In the phonological orthography used in this article, the following symbols require explanation:

- a macron over a vowel indicates vowel length (e.g. *ā, ē, ī, ō, ū*);
- a dot below a consonant indicates emphasis (velaro-pharyngealization) (e.g. *ṣ, ṣ̣*);
- *q* represents a voiceless uvular stop;
- *ḡ* represents a voiced uvular fricative;
- *ʔ* represents the glottal stop, which is contrastive in Kumzari; and
- an apostrophe ( ‘ ) placed before the relevant syllable marks stress.

## 2. Patterns of stress-induced lengthening and harmonization in four suffixes

### 2.1. *The simple plural suffix -an*

The suffix *-an* (Modern Standard Persian = MSP reflex: *-ān*) is the basic plural marker with nouns in Kumzari.

sg.	pl.	
<i>dēw</i>	<i>dēwan</i>	‘demon(s)’
<i>gōz</i>	<i>gōzan</i>	‘walnut(s)’
<i>sūr</i>	<i>sūran</i>	‘wedding(s)’

In the data above, it is evident that pluralization can be achieved through the simple suffixation of *-an* to the noun stem. This is true of one-syllable nouns with a long vowel. However, the vast majority of nouns in the language have more than one syllable and contain a short vowel in their final syllable; for these nouns, the morphophonology is more complex. Consider pluralization of the following two-syllable nouns with a CVC.CVC shape, where the last vowel of the stem is lengthened:

sg.	pl.	
<i>birmī</i>	<i>birmītan</i>	‘hard candy(ies)’
<i>gambīl</i>	<i>gambīlan</i>	‘hole(s)’
<i>rištaḡ</i>	<i>rištāḡan</i>	‘thread(s)’
<i>ʔaqrab</i>	<i>ʔaqrāban</i>	‘scorpions(s)’
<i>barnuṣ</i>	<i>barnūṣan</i>	‘blanket(s)’
<i>xarkuk</i>	<i>xarkūkan</i>	‘parrotfish (sg./pl.)’

### 2.2. *The existential plural clitic -in*

The existential plural clitic *-in* (MSP reflex: *-and*) is segmentally and semantically analogous to the noun plural suffix *-an*. In fact, the two are confounded in Thomas (1930: 788–790). However, their syntactic distribution as well as their phonetic realization are contrastive, as is their phonological behaviour: in particular, *-in* does not cause the final vowel of the stem to be lengthened.

sg.	pl.	
<i>birmī</i>	<i>birmītin</i>	‘hard candy / they are hard candies’
<i>gambīl</i>	<i>gambīlin</i>	‘hole / they are holes’
<i>rištaḡ</i>	<i>rištaḡin</i>	‘thread / they are threads’
<i>ʔaqrab</i>	<i>ʔaqrabīn</i>	‘scorpion / they are scorpions’
<i>barnuṣ</i>	<i>barnuṣīn</i>	‘blanket / they are blankets’
<i>xarkuk</i>	<i>xarkukīn</i>	‘parrotfish / they are parrotfish’

The key to differences in the changes caused by these two suffixes is in their effect on the stress of the stem to which they are attached.

Recall that in MSP, stress is typically on the last syllable of a word, especially for nominals (Windfuhr and Perry 2009: 429–430). When suffixes are added in MSP, they may be classified as stressed (= tonic) or unstressed, depending on whether or not they carry word stress (among others, see Lambton 1953: 96). In Kumzari, how-

ever (similar to a common pattern in Arabic), stress is by default placed on a word's penultimate syllable: *'birmit* 'hard candy', *'gambil* 'hole'.

Word-final monosyllabic suffixes, then, are never stressed in Kumzari. However, in some cases they cause word stress to shift toward the end of a word: while the simple plural suffix *-an*, introduced above, causes stress to shift to the second-last syllable of the resulting word, the existential plural clitic *-in* does not. (The data is repeated from above, with stress also being represented.)

	sg.	simple pl.	existential pl.
'hard candy'	<i>'birmit</i>	<i>bir'mītan</i>	<i>'birmitin</i>
'hole'	<i>'gambil</i>	<i>gam'bīlan</i>	<i>'gambilin</i>
'thread'	<i>'rištaḡ</i>	<i>riš'tāḡan</i>	<i>'rištaḡin</i>
'scorpion'	<i>'ʔaqrab</i>	<i>ʔaq'rāban</i>	<i>'ʔaqrabin</i>
'blanket'	<i>'barnuṣ</i>	<i>bar'nūṣan</i>	<i>'barnuṣin</i>
'parrotfish'	<i>'xarkuk</i>	<i>xar'kūkan</i>	<i>'xarkukin</i>

Since *-an* is a typical noun suffix and *-in* is a clitic, the question remains as to whether the difference in behaviour is morphosyntactically driven. However, a comparison between the definiteness-related noun suffixes *-e* and *-o* below shows that this is not the case.

### 2.3. The definite suffix *-ō*

The definite suffix *-ō* (no clear MSP reflex; possibly related to the definite direct object marker *-(r)ā / -(r)o<sup>3</sup>*), like the plural suffix *-an*, causes the last vowel of the stem to be lengthened. In addition, as can be seen from the second set of words below, the low vowel *a* harmonizes with the suffix, becoming *ō*.

unmarked	definite	
<i>birmit</i>	<i>birmitō</i>	'hard candy / the hard candy'
<i>gambil</i>	<i>gambīlō</i>	'hole / the hole'
<i>rištaḡ</i>	<i>rištōḡō</i>	'thread / the thread'
<i>ʔaqrab</i>	<i>ʔaqrōbō</i>	'scorpion / the scorpion'
<i>barnuṣ</i>	<i>barnūṣō</i>	'blanket / the blanket'
<i>xarkuk</i>	<i>xarkūkō</i>	'parrotfish / the parrotfish'

### 2.4. The indefinite suffix *-ē*

The indefinite suffix *-ē* (MSP reflex: *-i*) is segmentally, functionally and morphosyntactically analogous to the definite suffix *-ō*. However, it does not cause the final vowel of the stem to be lengthened.

unmarked	indefinite	
<i>birmit</i>	<i>birmitē</i>	'hard candy / a hard candy'
<i>gambil</i>	<i>gambilē</i>	'hole / a hole'
<i>rištaḡ</i>	<i>rištaḡē</i>	'thread / a thread'
<i>ʔaqrab</i>	<i>ʔaqrabē</i>	'scorpion / a scorpion'
<i>barnuṣ</i>	<i>barnuṣē</i>	'blanket / a blanket'
<i>xarkuk</i>	<i>xarkukē</i>	'parrotfish / a parrotfish'

<sup>3</sup> Theodore Beers (pers. comm.) has pointed out this possibility.



As has been shown for the first pair of suffixes, a suffix which causes stress shift also induces lengthening. The correspondence between stress shift and lengthening is similarly evident in the data on *-ō* and *-ē*, which is presented again here and marked for stress:

	unmarked	definite	indefinite
‘hard candy’	<i>'birit</i>	<i>bir'mītō</i>	<i>'biritē</i>
‘hole’	<i>'gambil</i>	<i>gam'bīlō</i>	<i>'gambilē</i>
‘thread’	<i>'rištağ</i>	<i>riš'tōğō</i>	<i>'rištağē</i>
‘scorpion’	<i>'raqrab</i>	<i>raq'rōbō</i>	<i>'raqrabē</i>
‘blanket’	<i>'barnuṣ</i>	<i>bar'nūṣō</i>	<i>'barnuṣē</i>
‘newborn’	<i>'xarkuk</i>	<i>xar'kūkō</i>	<i>'xarkukē</i>

### 3. Conclusion

In conclusion, these data show that stress shift motivates the lengthening and, in some cases, harmonization of stem vowels in Kumzari. The fact that some suffixes (*-an*, *-ō*) cause stress shift suggests that they are phonologically more intimately associated with the stem than suffixes which do not (*-in*, *-ē*), regardless of similarities in the semantic and morphosyntactic connection to their hosts.

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